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An account of Mr. Buffon's new Theory.



New theory of the earth being a subject that at present draws the attention of the French literati, I can't help observing here, that the same is the performance of the celebrated M. Buffon, a member of the royal academy of sciences at Paris, and a man of a very fertile imagination, who, to prepare his readers for a thorough understanding of the subject, desires, that they will lay aside all manner of prejudices, and if possible, banish every idea acquired by the reading of other authors, entering upon a consideration of his theory, like a man in a state of nature, placed in a situation, where he has at once before him every genial production, as animals, birds, fishes, plants, woods, mountains, plains, rivers, &c. and then judge of his according to its merit, by the unbiased principles of natural understanding, implanted in our being. And as

this is to confute all previous theories of Burnet, Woodward, and Whiston, and to be a critic on natural history. I conceiv'd it might not be amiss to pave the way to the considering of this learned academick, by the plainest discourse imaginable, which is as simple as M. Buffon himself can desire it to be, and as divested of all whimsical philosophy.

I should here have given a more general account of M. Buffon's system, if the space we are confin'd to, and the number of different things we are oblig'd to infer, would have permitted; so have only room to observe at present, that M. Buffon has dispos'd his subject under nineteen heads. The first treats of the formation of the planets, and therein of the force of impulsion. In the three articles following he considers the theories of Burnet, Woodward, and Whiston. In the fifth he examines those of M. M. Bourguet, Leibnitz, Shenbrot, Strom, and Ray, gives a fair

fair account of them all, and demonstrates their insufficiency. The *sixth* article turns on geography, wherein the division of the globe is consider'd in a new light. The *seventh* treats of the productions of the earth within its bowels. The *eighth* is also upon the interiors of the earth and sea. The *ninth* is upon the inequality of the surface of the earth; and here he presents a new division of the different kind of matter of which this globe is composed. In the *tenth* he remarks on the courses of rivers. In the *eleventh* on seas and lakes. The *twelfth* is an explication of the flux and reflux of the sea, by the combination of the power of attraction of the moon, and of the sun. The *thirteenth* reasons on the inequality of the bottom of the sea, and of the course of currents. The *fourteenth* is a disquisition on the winds. The cause of agitation in the sea and air is the subject of the *fifteenth*; and the *sixteenth* enters into the reason of vulcano's and earthquakes. The *seventeenth* into the cause of caverns in the earth. The *eighteenth* of the effect of rains, of subterraneous woods, and waters. And the *last* of the land gaining on the sea, and the sea gaining on the land.

As it is pertinent to my subject, I cannot here omit observing, that there is now publishing in London a very curious enquiry partly of the same nature, on the principles of astronomy by Mr. Wright of Durham, which may greatly contribute to a thorough understanding of all these theories.

There is likewise another kind of theory projecting upon the same basis of natural history as M. Buffon's, but differently pursued. This proposes to trace out the origin of plants, fruits, &c. and how they became diversify'd from their first appearance, into the several forms and natures, which, during a process of time, with different cultivations, and alter-

ation of climate they have acquir'd; as if, for example, any stone-fruit is suppos'd to result from the flœ, artichokes from the thistle, and so on, which I doubt not in the event will give us all the satisfaction that can be expected from these kind of studies.

Preliminary considerations, introductory to a new theory of the Creation, in a conversation between a PRECEPTOR and his PUPIL.

Pupil. SIR, your commands laid upon me to study ancient history, I should most readily obey, if, in the first attempt, difficulties did not arise, that to me appear almost insurmountable. Pursuant to your directions, I began at the first chapter of *Genesis*, which treats of the origin of our being, but find that the more I consider the subject as there treated, the more my mind is involv'd in doubt and perplexity.

Preceptor. I gave you this, sir, which altho' the most difficult part, is the basis of history; but as it does not seem to hit your genius on a sudden, I will endeavour to open it in such manner, as may render it as clear and intelligible as the nature of the subject will admit.

Pup. I should be glad before you enter on the chapter, that I might be oblig'd with your opinion, to what end, or for what purpose, either general or particular, *Moses* wrote, or was directed to write, the history of the creation, since it does not seem essentially to concern us, in what manner the supreme being created the universe, tho' it evidently does, to conduct ourselves as becomes our natures, in that part of it, which seems appropriated to our use and habitation.

Precep. As it pleas'd the Almighty to give us reason, or a comparative distinguishing faculty, superior to, and

and more extended than other terrestrial beings, and perhaps faculties of a higher nature than we usually understand by reason, as may be shewn in its proper place; so it might be the divine pleasure, that we should more distinctly know him, than we probably should have done, had not the *Mosaic* history been wrote. As this was to pass through one direct line from *Adam* to *Abraham*, and through his successors, and as his successors were by a long slavery accustomed to the manners and worship of idolaters, whereby they had in general forgot the God of their fathers; to revive in them the knowledge of him who gave them being, and that this knowledge, then generally lost, might in due course of time become universally propagated, and mankind have pointed out to them the road to happiness, seems to have been some of the reasons why *Moses* wrote his history.

The method pursued is evidently tending to that end. The *Egyptians* had, and the sons of *Jacob* from them, contracted a habit of worshipping the planetary orbs, or as it is term'd in scripture, *the host of heaven*, and what appear'd still less meriting adoration, plants, animals, &c. and the works of their own hands; of this folly, nothing could be more convincing, than to shew them, that the brightest orbs which they saw were not only created beings, but form'd by the father of the universe for our special use, hereby at once convincing them of the beneficence of the great Creator, and the reason, and necessity of worshipping him alone; and that this doctrine might be thoroughly inculcated, *Moses* led them by various windings and meanders to the land of promise, and in every day's journey, corroborating his doctrine by divers miracles and deliverances, he endeavour'd to establish in their minds a permanent idea of one only God.

Pup. What perplexes me in the studying of this chapter, are some expressions of *Moses*, which seem to intimate as if the universe was purposely created for our sole use, when the very nature and reason of things seem to evince the contrary.

Precep. You are not singular in this objection, it is the common error of most readers, and of too many commentators; *Moses* had no farther his eye on the universal system, than as it serves to shew that all the other orbs were created within the four first days as well as the earth. And as his point was chiefly fix'd to that, he enters not into the reciprocal use each plant or orb was, of to the other; but this makes the fact not less true, that they were created for our use, because this orb was likewise created for theirs. The *Israelites* in general, as coming out of a long slavery, were most probably very ignorant of the science of astronomy, and if *Moses* understood it, it was not necessary for him to perplex ordinary minds with matter purely relative thereto, and which, now as it is by the divine favour known, aids us very little in our religious affairs.

Supposing then it had been the custom of the ancients to have wrote in the same prolix way as the moderns now do, and farther supposing, *Moses* neither inspir'd nor dictated to what he should write, yet herein his wisdom singularly consists, that he wrote in a manner adapted to the understandings of those he wrote for, without refining upon or perplexing the facts, by the illustration of science, which however it might enlighten men attentive that way, would have confounded them as it would do any body now unacquainted with science. This is called dry narrative, but is what only can convey to ordinary minds intelligent ideas of the facts related, and by its unaffected simplicity establish them in the heart.

Had *Moses* on this occasion shewn his learning in philosophy and astronomy, which perhaps he might have been taught in the court of *Pharaoh*, and told the *Israelites*, as matter of science, that the sun was the common center of this peculiar system; that the earth, and other planets within its sphere roll'd round it in due rotation; that the light of the moon was only reflective on us, and that reciprocally the earth reflected light on the moon: This would have rather perplex'd their conceptions, and led them into diffidence, than have quickned them into attention towards the worship of one God, and commanded their implicit faith, which was the great end of his doctrine.

Men who understand human nature and pretend to instruct the ignorant, cautiously avoid the multiplication of matter, for fear of creating perplexity. So that whether the *Mosaic* history of the creation be true or fictitious, the manner of delivering it suits the end propos'd; and can never be more fairly illustrated, than by considering what kind of figure a minister would make in his pulpit; if instead of preaching the plain word, as now laid down, he endeavour'd to illustrate the being of God by experimental science; some perhaps would wonder, many disbelieve, and few, if any, understand: yet let them preach the plain facts, men will readily enough believe them. Much more so among the *Israelites*, not suppos'd to have equal opportunity of being acquainted with science. Therefore, supposing *Moses* not circumscrib'd in his relation by the divine dictate, his conduct in this particular is justify'd as a wise man.

There is no speaking positively as

to the truth or falsity of facts presum'd supernatural, and related by inspiration; nor is it of any importance to our welfare, other than as aforesaid, in what manner or when God created the universe; but as this history is either true, or we have not any that is, makes it sufficient to fix the basis here; for, as in all cases of this nature, we are to be guided by the best authorities, or what appear to us as such; so, on our first entering into history, we have only that of *Moses* to be guided by, in the course whereof, if I should be able to shew you, that there is in *Moses's* account something more than probability. it will give us both no small pleasure in the thoroughly considering of it.

Moses at the first entering on his history, expressly says, * *in the beginning God created the heaven and the earth*. You see plainly, that he means not that it was from all eternity; for then it could not have a beginning, nor can it relate to any thing, but the system in view, no other having any relation to, or connection with, this history, which regards the earth principally, and the other branches or parts of that system incidentally. So that, *in the beginning*, or at the time that God determin'd to draw the world out of chaos, before which nature was not, nor time, as it relates to us in being. God created the *heaven* and the *earth*, when this was; that is to say, when the *beginning of time* was, is afterwards shewn us.

Pap. I perceive by your manner of setting out, that it's necessary to examine this chapter critically, before we enter on the theoretic part more at large; I should therefore be glad to have a clear idea of what *Moses* here means by the word *heaven*;

* The word *beginning*, in which the *Hebrews* seek some hidden mystery, and which in the *Jews* Targum is converted by the word *sepiencia*, cannot be refer'd to succession of time, nor to order, as some have conceived, both which are subsequent: but only to creation then. For before that *beginning*, there was neither primary matter to be inform'd, nor form to inform, nor any being but the eternal. Nature was not, nor time, naturally taken, begotten. *Rabbin's* hist. of the world, chap. 1. sect. 5. *Genesis* chap. 1. ver. 1.

as that remaining unexplain'd, may in the course of your remarks be apt to perplex one's understanding.

Precep. † The *heavens* generally taken signify no more, than what intimates to our conceptions the being above us; that is to say, what appears to be so wherever we stand on the surface of the earth, and was sever'd from, surrounded, or play'd about it, or seem'd so to do, after the creation: the whole system of orbs, and nearer to us the firmament and air; in a word, the universe in general, and the respective orbs, and firmament in particular.

‡ "The earth then was without form, and void, and darkness was upon the face of the deep, and the spirit of God mov'd upon the face of the waters. And God said let there be light, and there was light."

Our notions of chaos, * or the confus'd state of the elements blend-

ed together, before the divine word separated, and reduc'd them severally, into that beauteous form and order we now see them, can at best be but imaginary. *A dark & waste full wild;* and there our fumes end. † Our perception is no clearer concerning the spirit of God that mov'd on the face of the waters: Nor do I conceive it to have been in *Moses's* power to have deliver'd himself plainer; however his own conceptions might have been sublim'd, because there was no adapting an idea of the divine spirit to our confin'd senses; neither is it in this case material, as the great end of his relation is so far answer'd, while being receiv'd, and credited, it remov'd all pretence to the worshipping of created beings, and turn'd the minds of those he more immediately wrote for to the adoring of the universal spirit.

† By the words *heavens* and *earth* were meant, as well the solid matter and substance of all the heavens and orbs supernal, as of the globe of the earth and waters. *Ral. hist. sect. 4.* By the word *heavens* was the matter of all heavenly bodies and natures express'd, and by the name of *earth* and *waters*, all that is under the moon, and subject to alterations. *Ibid. 5.*

‡ *Genesis* chap. i. ver. 8. And God call'd the firmament heaven. *Ibid. 2, 3.* * The word *Maim* in *Hebrew*, in *Latin*, *aque*, signifieth a mixt mass of fluids or waters, strictly liquors. *Mysticus de nat.* The mass, or indigested matter created in the beginning was without form, that is, without the proper form it afterwards acquir'd when the spirit of God had digested it from the waters, and the earth was void. That is, not producing any creatures, or adorn'd with any plants, &c. but after the spirit of God had mov'd upon the waters, and wrought the indigested matter into form, then did the earth bud forth, &c. *Raleigh hist. sect. 3.*

‡ Upon heavenly ground they stood, and from the shore
They view'd the vast immeasurable abyss
Outrageous as a sea, dark, wasteful, wild,
Up from the bottom turn'd by furious winds
And surging waves, as mountains to assault
Heav'n's height, and with the centre mix the pole.

Milton, Parad. Lost. B. vii. 270.

† The last quoted author interprets the word, the *Masrah*, and the *spirit*, the power of the word.

The king of glory in his powerful word
And spirit coming to create new worlds. *Ibid. 208.*

— But on the watry calm

His brooding wings the spirit of God outspread,

And vital virtue infus'd, and vital warmth

Throughout the fluid mass. *Ibid. 255.*

So then the spirit of God mov'd upon the waters, and created in them their spiritual, and natural motion; motion brought forth heat, and heat rarefaction and subtilty of parts; this produc'd air, through whose vast, subtle, diaphanous body, the light afterwards created might easily transpire, and whose erection immediately followed. *Drake's hist. sect. 6.*

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The * *Light* in this place is strangely canvass'd by various commentators, who have form'd fictitious conjectures, where none seem in any sense needful; they have surmis'd a *shechinah*, or divine illumination of pre-existent light, but continuant here only until the sun was created, which they suppose was not effected until the fourth day; but on the face of the text, either the sun was created the first day, or some light, that in respect to the earth, had the same course and rotation, diversifying nature, and regularly exhibiting light, and darkness succeeding in due order over the whole face of the globe. † *And God saw the light that it was good: And God divided the light from the darkness.*

And God called the light, day, and the darkness he called night; and the evening and the morning was the first day.

Pup. I should think the commentators have some ground for their conjectures; for it seems by the same chapter, verse 14, 15, 16, that the lights in the firmament, among them the two greater, the sun and moon, were not created until the fourth day.

Precep. That they were not perfected till then, may be true; but that the heavens, or orbs supernal, were created in the same gradual progress, and at the same time with the earth, appears to me very evident; because, as has been remark'd before, the course of light and dark-

ness, and the division of day and night, had their natural rotation as now, on the completing of the first day's creation. And as the firmament became form'd the second day, and the waters left the earth, and the earth brought forth grass, trees, &c. the third day; and all this probably produc'd by natural powers, as now, the sun's heat and influence. It is most reasonable to believe, that there were the same lights, tho' not in the same fulness and perfection, the first as the fourth day, but yet sufficient to distinguish and divide the day from night, the light from darkness. To separate the element of air, and form it into a firmament the second day, and to draw off the waters from the earth, to make it dry land, and to cause the trees to bud forth the third day, as the sun's own powers grew more towards perfection; all nature ripening into maturity together with the same course, form, order, connection and dependance, proportionably as it now appears to have perfectionally; how far it was necessary that the world should be so many days in perfecting concerns us not materially to know, but the cause seems to have been, what confirms this hypothesis, viz. That after the supreme command given each element, *to wit, earth, water, air, and fire*, should, through the universal space, gradually assume its respective seat in a natural course, and severally co-operate to the great end of

* By the wise and unchang'd order, which God observ'd in the world, I gather, that the light in the first day created, was the substance of the sun; for *Moses* repeateth twice the main part of the universal: first as they were created in matter; secondly as they were adorn'd with form; first, naming the heavens, the earth, the waters, all confus'd; and afterwards the waters congregated, the earth made dry land, and the heavens distinguish'd from both, and beautify'd. And therefore the earth, as it was earth, before it was uncover'd, and before it was call'd *Arida*, or dry land; and the waters were waters, before they were congregated and call'd the sea; tho' neither of them perfect or enrich'd with their virtual forms; so the sun, tho' it had not its formal perfection, its circle, beauty, and bounded magnitude, 'till the fourth day, yet was the substance thereof, the first day, under the name of light created. *Ibid 7.*

First God created the matter of all things, and in the three first days, he distinguish'd and gave to every nature his proper form, the form of levity to that which ascended; so that which descended the form of gravity; for he separated light from darkness, divided waters from waters, and gather'd the waters under the firmament into one place. *Ibid ix.*

† *Genesis* chap. i. ver. 4, 5.

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the creation. And as to this terraqueous globe, which we best know the nature of, tho' there is little doubt of the other orbs being of a similar nature; it seems destin'd to supply both man and beast; the *see* by the power of the sun to supply the atmosphere, that, the earth with water, and so the sun to exhale, dry, and give again, in due and natural order.

By the same measure of judgment, by which we guess in theory at the manner of the gradual progress of the creation, we necessarily conclude, that the light of the first day must be that of the *sun*. Since we conceive, that on the divine spirit's moving on the face of the waters, the matter of the chaos violently agitated, so prevented from separating before; now on being commanded into a calm, each element that compos'd it took place in due order of levity, and gravity, gradually. The lighter parts ascending, the heavier subsiding. And the grosser parts, thus separating from the thinner, made it capable of receiving the force and power of the light embodied which it felt not, when the same was distributed; and the earth, tho' not the first day clear'd of its surrounding waters, yet had most probably its annual and diurnal course as now, as had the sun the same station, and the several in part prepar'd orbs within the solar system the same revolutions as at present. That is to say, they were all put in order the first day, and then began to have such courses and revolutions, consequently the same rotation of light and dark, of respect and aspect: This consider'd, reconciles *Moses's*

text with our philosophy, and makes it more than probable, that the earth with the waters that cover'd it, was in some measure cheer'd the first day with the light of the sun, and that we need not search for any other light, than what is plainly intimated on the face of the text.

Pup. I am so well satisfy'd with your solution of a point, so seemingly difficult, and that has puzzled so many, that I must beg the favour of being satisfy'd in another, which I find the commentators as much differ about. This is, of what length and continuance were each of those days, specify'd as above, in six whereof the whole creation was finish'd? Some say they were years, some months, and some weeks.

Pres. And they might, with equal propriety have said ages of years; but yet it is surprizing how any could err with the text before them in a matter so clear and obvious; as the same previously quoted expressly says, that the *evening* and the *morning*, a simple revolution of light and darkness, compos'd each day; which we know, except within the polar circles, is compris'd within twenty-four hours, after our manner of computing time, and if any cavil should arise in relation to the difference of time, in the revolution of light and darkness, within those circles, let it suffice, that this revolution takes place, in the more properly habitable part of the earth, and might for aught we know to the contrary, have been true, as to the whole before the deluge, which when we come to speak of shall be more particularly consider'd.

* Mr. *Whiston* in his theory page 208, &c. seems to think the antediluvian days somewhat shorter than those now of 24 hours, since he computes the year then ten days and a fraction, as to absolute space of time, less than now, yet to contain 365 days, which in that computation is only equal to 355 days 4 hours and 20 minutes; but as his reasons seem not quite conclusive, I wave further remarks.

Doctor *Burnet* in his theory book II. cap. 2. 4. makes the antediluvian earth a perpetual equinox, consequent of a parallel position he supposes it had then to the sun, and its motion then circular as now elliptical, by which course day and night was regularly divided over the whole face of the globe.

Pupil.

Pap. The only, and what appears to me the most difficult point, or at least that wherein men most differ, remains still unadjusted, which is the finishing of the sixth days work; *The making of man in God's own image.*

Prop. The plainest, and perhaps the surest way to get at this point, is by first shewing in what man is not the image or likeness of God. We are sensible it can't be in the form or figure of the person, for God has neither form, nor figure; nor can the resemblance be in his highest attributes, as *omnipotence, omnipresence, or omniscience*, in none of these can man resemble God: neither can he resemble him in perfect righteousness. The original Hebrew is *Yselem*, which the learned agree to signify, a shadow or obscure resemblance. In this light a just man may be said to resemble or be of the image or likeness of God. Justice, truth, mercy, charity, and benevolence, are divine attributes, consequently the man who possesses these virtues participates of the divine nature. These summed up, and united in righteousness, is consonant with the *opposites** thoughts on the same subject, and as I take it for granted, that the text was better understood by *St. Paul*, whether we consider him as a man skilled in the Hebrew language, or as inspir'd, than by any of our modern commentators, without any of these advantages, so I must conclude, that man is only the image of God, in as much as he is righteous; and that man is capable of being just, merciful, charitable, and benevolent, and consequently of being in some degree righteous, I believe no man, with a good heart doubts.

By this method of explanation, we jump fairly over that wilderness of words, wherewith the glossaries and

commentaries have puzzled and perplex'd the argument. But take this in another light.

We know nothing about the image of the divine being; by any comparison with our persons, and perhaps very little, as it relates to our minds, whereof the rational part can be but a very faint resemblance, our reason being no more than a power of judging and reflecting, from visible objects, and a comparison of acts and occurrences; therefore to make any judgment of what may happen, it is done by reflecting on what has happened, by a similitude of occurrences, so we know the planets have had such a course, and thence conclude they will have the same again, and so on to the minutest circumstances in human life: but this is knowing nothing but from visible objects, and our reason only a power of comparing one thing, act, time, or occurrence with another, making inferences therefrom, and concluding in consequence, and after all, are oftener mistaken than right.

There is a power in the human mind, or which it is capable of receiving, that I shall here call *intelligence*, and which seems most to participate of the divinity, I mean a prophetic or divining spirit; *Socrates* not knowing what to make of it, as we find in *Plato*, calls it a *Dæmon*, supposing it to be some invisible spirit dictating to him, and foretelling future events. This in man is either general, as was the case of the prophets of old; or particular, as in the case of *Socrates*, and in regard to our individual welfare, sleeping or waking common to all men. There is another kind of intelligence whereby we understand what is called inspiration in *Moses*, that is to say, a retrospect to, and knowledge of

* And that ye put on the new man, which after God is created in righteousness and true holiness. *Ephesians* iv. 24.

And have put on the new man, which is renewed in knowledge after the image of him that created him. *Colossians* iii. 10.

transactions pass, if, as is generally presum'd, his history of the creation was so attain'd. Both these kinds of intelligence seem to have been center'd in the person of *Jesus Christ*; and the only use I would make of this is, that if we have a faculty or power superior to, and independant of reason, that seems to me to approach nearer to the divine similitude than reason.

I do not lay any great stress upon this as to the point in question, but must take it for granted, that whoever, from the dictates of his mind only, relates the transactions of times past, or prophesies what shall happen in the future with truth and certainty does it not by reason, nor forms his judgment upon reason's powers, by any comparison of acts or times.

If *Adam* was the first man, I conceive his faculty must have been pure intelligence, tho' bounded within certain limits, since reason could not on a sudden have taught him, the name, nature, use and situation of things, no more than it would a man born blind, on his recovering his sight.

Upon the whole, as every man living knows more or less of this faculty, that is to say, feels an impulse at some time or other directing him to do, or not to do, what his reason, or judgment, has no concern in, so I should think it no bad argument to persuade men, that as they have powers or faculties bestow'd on them superior to what they apprehend, they may be induced to think more honourably of their present state, and pursue their future happiness more cheerfully.

Fup. This is a pretty way, sir, of reasoning men into happiness, or of having a good opinion of themselves, which is not perhaps the least part of human happiness; but as this rather leads us from the main point, I

should be oblig'd to you for a compendium of what you can recollect, of the commentators thoughts on this subject. I mean as to what relates to the divine similitude in man.

Precep. As far as I can recollect myself, you shall be gratified. Man some say, is * *ingens miraculum; nature ardentissime artificium.* The greatest wonder, the artificial work, of the most ardent or fire-like nature, not for his external excellency, but for his internal form, in the nature, qualities, and other attributes thereof: In nature, because it hath an essence, spiritual and immortal; in qualities, because the same was created holy and righteous; in other attributes, because man was made lord of the world, and of the creatures therein.

Some of the fathers conceive that man was made after the image of God, chiefly as to dominion, and therefore deny any participation of the divine image in women. This is *St. Ambrose*, whose reasons being local and inconclusive, I shall omit them.

Others conceive that the likeness results from the immortality of the soul, and *Aristotle* the philosopher, thinks that *Anima est tota in toto, & tota in qualibet parte*; The soul is wholly in the whole body, and in every part thereof, which is only potentially true.

Some distinguish between image † and likeness, and say that by him, the perfection of this image is lost in man. But *St. Paul* ‡ useth both the words in one sense.

¶ Some have attempted to prove that man was form'd after the image of God, both in body and mind. † *Cicero* says better, *Ad similitudinem dei proprius accedebat humana virtus quam figura.* The virtue which is in man came nearer the similitude than the figure; and so I believe it is generally agreed amongst us.

Pap.

* *Hermes Trif. Aesc. 2. & de volunt. Dei.* Plato leg. 1. † *St. Augustin* against *Jovinianus.* ‡ *Rom. i. 23.* || *Zanch. de op. Dei. lib. 1. cap. 1.* † *Cir. de nat. decorum.* Our

Pap. I am pleas'd, Sir, that you have carried me through this point so clearly; and as we are now entering upon a regular connected theory of the creation, I should be glad first to learn your opinion concerning that much disputed point, whether the confus'd mixture of matter we have spoke of under the term *chaos*, was previously created, or was from all eternity.

Presop. The fairest answer I can give you is, that he who attempts to build his house on a quick sand, will never see the structure finish'd. There is nothing so idle as reasoning without a basis; we know nothing of this chaos but from *Moses*, who says nothing about either the creation, or the

eternity of it. He says the universe was form'd out of it, and that being all he does say, and it being a general opinion, that matter and motion are eternal, which I don't clearly comprehend, is all that I can say about it.

In the common course of reasoning, if we should say, the chaos was first created, it would next be ask'd, *Out of what was it created?* and so on. Thus losing ourselves in the wilds of infinitude, while we forget the compass wherein our knowledge is circumscrib'd, we waste its just powers which affords us matter solid and permanent to reason upon, by playing with ropes of sand, and fighting with shadows.

[*Ybe THEORY in our next*]

An Historical account of the BRITISH FISHERY, continued from p. 51.

THIS premis'd we are next engag'd to consider how it happen'd, that notwithstanding such good institutions form'd, this important branch of commerce never took place before, or was arduously attended to; and how it was brought about, at this time, as it were on a sudden, and when neither the government nor the people thought at all about it. As to the first part, the reader will find it previously accounted for in our last Magazine, and to which I refer him, and we have only further to add, that altho' many opportunities have presented, and many at all times sincerely desir'd the bringing of this fishery to bear; yet from any thing we can learn, there never

was a time when the prince, senate and people heartily engag'd in it and had at the same time a set of resolute and skilful men concern'd, able and determin'd at once to pursue it to a crisis, and to bring others over to their interests and opinions.

What gave the present attempt birth seem'd at first sight to have nothing to do with it. This was a very extraordinary *bill brought into parliament, soon after the conclusion of the peace, for the maintaining of ten thousand seamen in idleness at full pay, or near it; and upon which a construction was put by some, that seem'd very invidious to the fautors of that bill. It was said, amongst other things, that such a bill was ne-

Our countryman Sir *Walter Raleigh* says, That it is neither reason, immortality of the soul, or dominion, neither separate nor conjunct, that makes man of the image of God; but original righteousness infused into the mind at his first creation, and perhaps in this light *MILTON* says,

— In his own image he
Created thee, in the image of God
Express, and thou becam'st a living soul.

And this brings us back to *St. Paul*, where this author first fixt his standard.

* This bill was brought in by a young gentleman, who exerts himself very much in the public service, but it was the scheme of an eminent citizen. After this, and another something like it had met a proper regard, this young person took it in dudgeon, and because some afterwards concern'd in the fishery oppos'd him, he took it into his head to treat the fishery as a chimera, but in the event chang'd his opinion,

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really intended to maintain so many seamen, but to pay so many voters in maritime boroughs, and indeed this look'd so likely, that it soon became universally receiv'd, and consequently the bill for that important reason exploded.

It came then next to be consider'd, that as the keeping up of our navy was of the last consequence to our safety and welfare (in which point all were agreed) what was the most prudent and constitutional means to that end, wherein the saving of the public money was not the last consideration.

It must be remembered, that at the conclusion of the peace, not only a number of seamen, but likewise of marines and regular troops, were discharg'd the public service without the least gratuity, and were left to seek their bread, many of them with empty purses; and to provide for these now, as well as to keep up our flock of seamen, were objects worthy the highest attention.

This upon the bill abovemention'd being thrown out or discontinued, requir'd the assistance of the heads and hearts of the wisest men in the kingdom. There was accordingly two schemes form'd at the same time; the one for settling of *Nova Scotia*, and the other for reviving and establishing a *white herring fishery*. The former answer'd very well, the taking care of the necessitous disbanded which was plan'd at the board of trade, by the instigation of an old *American* carpenter, named *Coram*, and principally conducted by lord *Hallifax*: The latter was plan'd in the city by a gentleman, not necessary to mention here, and Mr. alderman *Jaussen*; the latter was delay'd one session, to give scope to the perfecting of the former, it being the opinion of many, that they were both of too much importance to be

transacted the same 3 sessions; and it is not impossible, but the deferring of the fishery at that period was one cause why it was afterwards establish'd, for this having produced a long interval, time was gain'd to enquire more critically into the nature and genius of this commerce, which at the first outset was not perhaps so maturely weigh'd, as a matter of that consequence requir'd, and which by its novelty, was to stem the torrent of opposition.

In this interval, a very sober and attentive deliberation took place, and a great quantity of materials were procured, by the activity of the parties concern'd, both at home, and from abroad; by the agency of Mr. *John Gorge*, a man, then unfortunate in trade, and since dead, the whole scheme of the *Dutch* conduct in their fishery was procur'd; the same as is exhibited to the public, in the pamphlet enticled the *wealth of Great Britain in the ocean*, and which as it was the basis so it contributed essentially to enlarge our understandings on the subject. Mr. alderman *Jaussen*, who, as a general merchant, had a very extensive correspondence, procured accounts from the several northern and eastern ports where chiefly the herring-markets are; of what numbers of fish each port traded in, from what nations they were supply'd, and at what prices respectively sold, which the reader shall have the pleasure of seeing in the proper place. This was done; not merely for private satisfaction, but to answer a general objection, that tho' we might take and cure fish as well as the *Dutch*, yet we could not find markets for them; but this correspondence settled that matter to a moral certainty.

The notion of this fishery in embryo taking air, it presently became the object of the attention and reflec-

† Some went farther, and between jest and earnest, said that they were both too good, to pass in one session.

tion of many, in particular of the *York-buildings company*, who propos'd to themselves, upon this basis, to construct a new building, or at least to prop up for a time the old one, now long since in a decaying and tottering state, and his majesty having, on the opening of the session of 1748, intimated by his speech, his royal intention to encourage trade, the company took it as a hint to them, to use the best means in their power for recovering their credit, by this fishery, and having determin'd at least to make the experiment, they accordingly drew up and presented a petition to the house of commons; but the reputation of that company not being in so happy a state, as to trust so important a commerce to their conduct, this golden prospect vanish'd almost as soon as it had being. Providence had destin'd it to another kind of direction, and probably a much happier; but that the event only can determine.

On the ill success of this, another petition of a very different nature was drawn, more generally interesting, for the contents whereof, and the proceedings of this sessions thereon, I must refer the reader to the beforemention'd pamphlet.

Previous to this petition, and in order to break the way for it, a motion was made in the house by admiral *Vernon*, and seconded by lieut. general *Oglethorp*, for a general enquiry into the state of our fisheries, which motion being agreed to by the house, and a committee order'd accordingly, † it was to this committee that the last petition was refer'd; and a bill brought in thereupon by general *Oglethorp*, the chairman of the said committee; but it being then too late to get through with it, at the second reading, it was order'd to be read a third time on the last day, and so pass over to the next session.

This gave the gentlemen concern'd another interval to further consider the subject. And I believe every one apply'd themselves studiously to it, pursuing it from point to point, with an unconquerable steadiness and resolution. The *general*, the *admiral*, and the *alderman*, playing fair and open, while another set of men employ'd themselves in an undergame, and when both compar'd notes, made the execution pretty sure.

Mr. alderman *Janssen* made it his principal business to procure the *Dutch placarts*, which are the ordinances of the state, made at several times for the better regulation of this, which they call their great fishery. These placarts are now annex'd by the translator, to the pamphlet above-mention'd, and so need not a recital here, as the same are publicly sold, and too diffusive for this work.

These placarts, obtain'd with infinite difficulty, were of the highest importance, not only in the prosecution of this affair afterwards in the house, but as they corroborated most parts of Mr. *Gorge's* former intelligence, and quite clear'd up to our view, the whole mystery of the *Dutch* herring-fishery, at the same time that they became the best preceptors, to tutor us in our future conduct.

Some of these who had oppos'd us hitherto, now began to waver in our favour, and others to agree, that this fishery was a good thing, if it fell into good hands, and could be carried into execution with skill and address, which they seem'd to be a little in doubt about, and it was necessary they should remain so for some time; for if those who had studied the subject attentively could not clear up every part to their own satisfaction, much less were they able to do it to that of others. For this was not only a new scheme, but attended with such a variety of cir-

‡ This petition was presented 8th. Feb. 1748, and order'd to lye on the table.

† The order is of the same day with the *York-buildings* petition.

circumstances;

cumstances, that were not easily to be compass'd, and thrown together on a sudden into one regular, connected, plain system; nor, perhaps, is that point attain'd to this day, tho' there are men weak enough to fancy they have got it all by heart, and these, even without being acquainted with the first general principles. But the truth is, that altho' those who have studied it, may, and probably do, know more, and can judge better of the consequences than those who vainly pretend to understand it by inspiration; yet, I have some reason to be very clear, that time and experience can only make us thorough masters of this science. In this light the insight to be given to others was bounded within very narrow limits, and no greater concessions were requir'd, than to admit that

the fishery was a good thing in itself; and that the execution might be suitable to the design, nothing could be propos'd fairer, than offering to throw it into what hands the casual opposers judged fittest for the purpose.

This point settled, the rest remain'd for time and a further insight into things to mature; and all that might be expected from the gentlemen concern'd, for the present, could be no more than to make themselves as much masters as possible of the subject, and to be regular, steady, and resolute in their conduct. Which how far they have answer'd the public expectation, will be the object of my future relation. This brings us down to the last session of parliament, and gives me the interval of another month to resume my discourse in.

[To be continued.]

Observations on the POLISH Government, continu'd from page 49, and concluded.

Of the MINISTERS of State.

THE government of all empires, whether monarchical or republican, is divided into four classes, viz. the civil, the military, the finances, and the police. This is particularly seen in *Poland*, where four distinct ministers are charged with the management of the state, each having his peculiar department. These ministers are, the great general, who is at the head of military affairs; the high chancellor, or head of the law; the high treasurer, who has the care of the finances; and the grand marshal, who is charged with the police.

These four branches of the government were originally vested in the crown; but the republic wisely disposed of them to four of her ministers, the better to bridle the power of the kings, and that, in case they formed any destructive project, they might have no arms to execute it; for those ministers are commonly cal-

led *Brachia Regalia*. Their function properly consists in making such an use of their power, that the king, the most forward to attack the nation's privileges, may always miscarry in his pernicious designs, and that the most immoderate liberty may be immediately brought again within its due bounds.

But as nothing is more dangerous than the complaisance of those ministers, who are almost always subservient to the will of the kings; for there is nothing more fatal than their too great authority, which is apt to rival that of the sovereign, and even frequently the power of the republic. The most effectual means to avoid those two extremes, would be to give those ministers a more reasonable and better contriv'd authority, by erecting councils of ministers, which should never be dissolved, neither while the dyets are sitting, nor in the intervals between the dyets. The project of establishing those councils, on the footing proposed by the author, would

would have great advantages over those already in being, which are not only insufficient for the purposes they were erected, but even almost entirely useless.

Of the SENATE.

The senate of Poland, composed of twelve palatinates, did for a long time govern singly the whole kingdom: At present it is the second order in the state. Its pre-eminence over the equestrian order, and the other prerogatives it enjoys, must needs render it extremely respectable. They have no other distinction annexed to their post, than that of sitting in arm-chairs at the public assemblies; and at private houses they sit at the head of the table. But it often happens, that the equestrian order look upon them with a jealous eye, and sometimes even with indignation. They may discharge the duty of their post, or let it alone, just as they please, no body having power to constrain them. As the state contributes nothing towards their support, and several of them have no emoluments nor rewards to hope for, they make no scruple of neglecting their functions, and commit violences and extortions so much the more freely, as they are under no apprehensions of being brought to condign punishment. Now-a-days young men, without knowledge, and without experience, are admitted into the senate.

Hence one may judge what abuses there are in the senate: they are indeed enormous; and 'tis in order to obviate them that the author proposes, among other expedients, to give this body more authority, even such an authority as might cause the laws to be executed, and make all the subjects of the republic, without any exception, submit thereto.

Of the EQUESTRIAN Order.

The body of the Polish noblesse which called the equestrian order,

is, properly speaking, the order of knights, or military order. This is the chief pillar of the state, the glory of the nation, and the strongest bulwark of the republic. Among the Poles there are two estates, in which a man may rise, the civil and the military; but they are frequently confounded in the same persons. In the military, where the business is to fight, and not to argue, one finds more statesmen than soldiers; and in the assemblies, where the spirit of peace and moderation ought to reign, we meet with nothing but arm'd orators, and hear nothing but the noise and din of war. It is common for a member of the dyet to give his opinion with up-lifted sabre; and it too frequently happens that those assemblies end in combats, where numbers or bodily strength bear down justice and reason.

The equestrian order is commonly the first that revolts against the laws. 'Tis they, who, by their vehemence in councils, banish unanimity; by their intrigues create divisions, and tear and dismember the state by the confederacies they form. Frequently they insult the king, the ministers, and the senate, by injurious speeches; they would fain make their fury pass for zeal, and their invincible obstinacy for fortitude. They think they are labouring in the cause of liberty, when they give full swing to licentiousness; in short, they destroy themselves by their irregularities, as fire is consumed by its own violence.

The author thinks, that in order to obviate those inconveniences and disorders, every one should endeavour to find out where his genius inclines, and apply himself only to what he is fit for. Thus we should see some turn out able lawyers, and shine in the capacity of magistrates; whilst others, making war their whole study, would become great generals.

However,

However, in putting a distinction or separation between the civil and military, he does not mean to exclude soldiers from civil employments, and especially from admission into the senate. On the contrary, he pretends, that every gentleman, whatever profession he may have embraced, should be capable of being a senator, as such a dignity ought to be a motive to excite a man to serve his country, and a reward for them that have done it signal services. But he would have a military man quit the army, when he obtains a place in the magistracy; for to pretend to exercise at once two professions, which have so little analogy, is the way to discharge the duty of neither of them. He excepts from this rule none but the great general of the crown, who, as minister of state, belongs to the body of the republic, and ought to have a share in the civil government.

Of the Form of the Councils.

The author draws a very natural, but frightful, picture of the dyetines and dyets, where affairs of the greatest importance are debated. These assemblies, which ought, by a majestic deportment, to impress respect even on the members thereof, do generally breathe nothing but horror and confusion. Every member thinking he has a right to be heard first, or at least to contradict the first speakers, a worse than *Babel*-confusion immediately arises, wherein those who endeavour to allay the ferment only increase the horrible din to no purpose. 'Tis in this strange hurly burly that they propose state matters; 'tis in the midst of this frightful scene that they deliberate; and after many fierce debates, and much foul language, they are obliged to break up, without coming to any conclusion.

One of the causes of these evils, is, that these kind of congresses are

composed only of the young nobles of the palatinates. Now, how can a young man give his opinion in matters he does not understand? Brim-full of ambition and self-sufficiency, intoxicated with a notion that an equality of birth necessarily implies an equality of merit, he will yield to nobody; and by his petulant vivacity, he endeavours to brow-beat, and does indeed dash the modest gravity of any older and cooler man that stands up to offer sober advice.

It is easy to put a stop to these disorders. Let none but men of weight and gravity, of ripe years, and versed in public affairs, be admitted as members of those assemblies. Is it not astonishing, that, while the civil law permits no man to manage his affairs, or dispose of his estate 'till he has attained a certain age, he should be allowed under that age to decide in the concerns of a commonwealth? A minor, who cannot govern himself, shall he be capable of governing a whole nation? Or he that is yet under guardianship, be deemed fit to be the guardian of a people so much the harder to be governed, as none are more averse than they to constraint? Ought boys to be suffer'd to decide in regard to peace or war, and be masters of the lives and fortunes of their fellow subjects? How obvious are the sad consequences of such government!

Of the People.

The condition of the people in *Poland* is extremely abject. There is a law, which lays a fine of only fifteen livres on any gentleman that kills a peasant. A nobleman condemns his vassal or subject to death, sometimes without a just cause, and most commonly without any trial or legal formalities; and yet, are not those husbandmen, those labourers, and artisans, who are scarcely distinguished from cattle, very useful

men

men in the state, nay, the main support of the nation. "Who is it in fact that brings plenty into the kingdom? Who bears the burthen of taxes and imposts? Who furnishes men for our armies, cultivates our lands, reaps our harvests sustains and nourishes us? Who is the cause of our idleness, the occasion of our sloth, a resource in our wants, the support of our luxury, and in some measure the source of all our pleasures? Is it not this same populace, whom we treat with so much rigour? and does all their toil and sweat then deserve nothing but disdain and cruel usage?"

On this head the author takes notice of the injury which the noblesse do to themselves and the whole kingdom, by the tyranny they exercise over the people; and plainly demonstrates, that nothing is more frivolous than the advantages they imagine accrue to them from the bondage in which they keep those poor wretches. One of the greatest evils resulting from that slavery is, that the lands lye waste and desolate. Any country, where tyranny is establish'd, is always much thinner inhabited than another where liberty reigns. If the state of villanage was totally abolished, all the waste land of Poland, which is computed to be a fourth part of the kingdom, would soon be occupied.

In this fine country we see neither commerce nor manufactures: The great rivers that run through it, and even the vicinity of the sea, offer in vain to the Poles the means of carrying on a trade which they stupidly abandon to other nations. Hence proceeds that surprising scarcity of coin, and the difficulty of raising the taxes of the kingdom: hence that pitiful modicum which one sees in almost all the houses of the noblesse. But if every one of them discharged from the care of maintaining his sub-

jects, would make them safe in their lives, and let them securely enjoy the fruits of their labour, the whole country would put on a new face.

Besides the articles I have touched upon, of which I have been able only to give a very slight sketch, the author treats of several other matters no less interesting, viz. the grand dyet, the interstice between the dyets, the army, the treasury, the administration of justice, the police, and the election of kings; and concludes his work with the following recapitulation of the principal defects of the government.

1. The ill use made of the revenues of the church, which are the poor's patrimony.
2. The abuse of the power of the kings, who find it very easy to do evil, and too difficult to do any good.
3. The dangerous partition of the republic's authority into several jurisdictions, which can neither make new laws, nor cause the old ones to be put in execution.
4. The excessive power of the ministers of state, in certain cases, but ever insufficient for the good of the republic.
5. Want of power and prerogatives in the senate to do the public any service.
6. Liberty destroyed by the very means used to support it.
7. The natural talents of the subject buried by the general disorder, and by the very nature of the several professions in which a man cannot rise by his merit.
8. State crimes tolerated, and unpunished.
9. Blind desire of embracing incompatible professions, a distinction between which is essential in a state.
10. Instability of the public assemblies, which renders all counsels fruitless.
11. Ill-judged power of breaking up dyets.
12. Inability of the republic to perpetuate and regenerate herself in the creation of her magistrates.
13. Inutility of the councils, as much owing to their short

+ fine remarks & like those I read agt all historians of our Moors, in the very same Card. I never

short duration; as to the forms observed therein. 14. Offensive wars prejudicial to every republic. 15. Insufficiency of the forces of the kingdom, with respect to its extent and the power of its neighbours. 16. Emptiness of the exchequer. 17. Annual change of the judges in the tribunals, and incapacity of those judges. 18. Scarcity of money, owing to the want of trade. 19. Oppression and slavery of the common people. 20. Want of order and police in every branch of government. 21. Impracticable form of the election of the kings.

These are the faults to be rectified in the Polish government. They may, at the same time, be considered as the summary of the whole work; so that, in examining them, we may see at once the weakness of this republic's laws, the erroneousness of her maxims, her instability, and the dangers with which her liberty is threaten'd.

I have but one single objection to offer to the ingenious and public spirited author of this work. The abuses he has set forth here, are so many, and of such a nature, that no remedy can be applied, without reforming all the orders in the state, and consequently causing a general convulsion. His plan cannot be put in execution without discontenting all the grandees. It cannot be rectified by the king, nor by the noblesse; because it takes from the monarch part of his authority, and also curtails the privileges of the equestrian order. What a violent shock must be given to the state, in order to bring about this reformation?

Such a shock, indeed, as could not fail of throwing all things into a dreadful confusion. The grandees accustomed to reign as sovereigns, and almost with despotical authority, will be the hardest to subdue: Resolutely bent on maintaining every inch of their ancient prerogatives,

they will revolt, make their dependants and vassals take up arms, and withdraw themselves from under the authority of the monarch that shall dare attempt to bring them to order. If too weak to make head against him, they will make leagues among themselves, and even sue for assistance to some foreign power.

Without a great revolution, I see no room to expect that the face of the republic can be changed. She must either be invaded by her neighbours, who will divide the provinces between them; or else the people, opening their eyes at last to their slavish condition, and being no longer able to bear the severity of their governors, will shake off the inhuman yoke they have so long groaned under, and force their tyrants to give them new laws together with their liberty. Perhaps also, a monarch, more enterprising and ambitious than any that has hitherto reigned over this nation, will attempt, with the assistance of some powerful ally, to subvert the republick entirely, change the laws and form of government, and make the crown hereditary in his family.

Could Poland have cause to repine at her fate, if the last mentioned event should take place? The people being delivered from slavery, would have no reason to regret their former condition; nor would the noblesse be more unhappy, if that frantick licentiousness was curbed, which they now decorate with the specious title of liberty. It is now a-days unanimously enough acknowledged, that monarchical government is preferable to all others. Tyranny is scarce ever heard of, since kings have refined their morals. We are convinced, by many examples, of the inconveniencies attending republics. I own there are abuses in monarchies, but they are not so great as in the republican government. Since we must necessarily live in dependence,

Let us rather be dependent on one than many. There ought to be but one head in a family; for we see, that where there are several, there discord reigns. The subjects of an absolute monarch are compared to slaves; but if he be a good prince,

don't they live as happy under his government, as in a republic?

Fallitur, egregio quisquis sub principe credit

Servitium. Nunquam libertas gratior existat,

Quam sub rege pio.

The History of Switzerland continued from page 69, and concluded.

THE duke of Burgundy having been killed, there was no other prince shewed any disposition to oppose the designs of Louis; and as the defect of this enemy was owing to the Swiss, Louis by letters patent dated in September 1481, acknowledged his obligations to them, and thereby settled certain privileges, which the Swiss, on the military establishment of that kingdom, still enjoy.

The baron then gives us an account of the associating of the cantons of Friburg, Soloure, Basle, Schaffhausen, and Appenzel, with the Helvetic leagues, and at the same time an account of the war that was reviv'd in 1499, between the emperor Maximilian and the cantons, which terminated by the mediation of Louis the XII, and concludes his history with the following reflections.

Thus was formed the republic of Switzerland, in the space of two hundred and six years, not like that of Holland which owed its establishment to the assistance of foreigners, to the French, English, and Germans, and to the resources found in her maritime

situation, while the Helvetic commonwealth was founded only on the virtue of the people. Consequent of a conduct equally firm and prudent, an union was formed which had only for its object the common good, and by pushing human bravery to a pitch of rashness, they acquir'd in the middle of three potent nations, not only an absolute independency, but also a very great influence in the affairs of France, Germany, and Italy.

The baron seems surpris'd that the French historians take no more notice of the transactions of these two centuries, so full of important circumstances, and yet so superficially pass over, and amongst other things attempts to refute Meneray's account of the Burgundian war, and concludes by shewing that the Helvetic independency was confirm'd by the treaty of Westphalia.

He seems to think that the Swiss will preserve this happy independency so long, as an union continues amongst them, or until any power as considerable as the old Roman, shall revive and make a conquest of Europe.

A Compendium of UNIVERSAL CHRONOLOGY.

The following is presented to the reader as a kind of historical index. It begins with the first universal monarchy in Europe, after the ruin of the Roman empire, and will be continued down to the present time; the intent of it is to exhibit, as it were in one view, the vicissitudes that have taken place in Europe during the space of nine centuries; to shew from whence the great families now holding sovereignties sprang, and how they became possess'd of the power they respectively enjoy, embellish'd here and there, with such little hints, as may contribute to lead the reader with facility into the study of more extended history.

PEPIN, siled the little, was, at his death, which happened in the year of our Lord 768, possess'd of all France and Austrasia. He left

two sons, viz. *Charles* and *Carloman*. *Carloman* had *Austrasia* allotted him, which he held only two years; when dying, the whole dominions of *Pepin* came under the sovereignty of *Charles*.

In the year 774, *Charles* conquered *Italy*, and took the then king *Didier* prisoner, who soon after dying, *Charles* annexed the kingdom of *Lombardy* to his other dominions.

The *Saracens* were now possessed of the greatest part of *Spain*, against them *Charlemagne* turned his power, and in the year 778 took from them all that tract of country which lies between the *Pyrenees* and the *Hebre*, which includes the provinces of *Arragon* and *Navarre*. It is called by the *Spanish* writers the *Marca Hispanica*, or marches of *Spain*.

In the year 779 and 80 he beat the *Saxons* under their duke *Vitiking*, and conquered *Westphalia*, *Eastphalia*, *Angria*, and as far as to where the river *Hore* joins the *Elbe*.

In the year 781, he made his second son *Pepin* king of *Italy*, and his younger son *Louis* king of *Aquitaine*.

In the year 799, it is said was first made an alliance between the *French* and *Scots* under their king *Achaius*, when, as the *Scotch* writers say, were sent over to *France* two learned men, viz. *Claudius Clement* and *Alcuin*, an *Anglo-Saxon*, who first founded the university of *Paris*. The *English* historians say, *Alcuinus* was tutor to *Charles*.

793. *Lideric de Harlebec* was constituted earl of *Flanders*, and from whom descended the earls of that country.

796. *Charles* conquered a great part of *Hungary*, and between that and the year 798 completed the conquest of *Saxony*.

The astronomers of these times observe, that the planet *Mars* was not visible in the heavens, from the month of July 797, until the same month of the year 798.

799. The islands in the *Mediterranean* called the *Balears*, to wit, *Majorica*, *Minorca*, &c. voluntarily submitted to *Charles*, who the same year made himself complete master of *Hungary*.

800. CONSTANTINE emperor—CHARLEMAGNE emperor—Saxon heptarchy of the east. of the west. in England.

The *Danes* and *Normans* began about this time to visit the coasts of *France*, where they soon after established themselves. On the 25th of December this year *Charles* was crowned emperor of the west at *Rome*, when the pope kneeled down before him, and acknowledged him his sovereign.

From this era we date *Charles's* sovereignty in the west, established independent of, and unconnected with the empire of the east, then on the decline by the weakness of its princes, and the irruptions of the *Turks*, who were a people planted on the borders of the *Palus Maotis*, and for some ages past very terrible to their neighbours.

802. *Charles's* great genius was not confined within the limits of the west. The empress *Irene* had dethroned and put out the eyes of her son *Constantine*, and being by that means sole mistress of the east, *Charles* proposed to connect the two empires by marrying her. The negotiation was very forward, when *Nicephorus* dethroned *Irene*, and assumed the imperial dignity; and then proposed to the ambassadors of *Charles* a division of the empire. It was agreed that *Charles* should bear the title of emperor, as well as himself, and should have *Italy* as far as the river *Anstro*, and the *Vistula*, with *Bavaria*, *Hungary*, *Austria*, *Dalmatia*, and *Sclavonia*, the

Gauls

Gauls and Spain; and, as *Mexeray* adds, *Great Britain*; from whence it may be concluded, that the agreement intended, that *Charles* should be emperor of such countries in the west, when he could conquer them, as the *Romans* were formerly possessed of.

If *Mexeray's* account be true, *Charles* pursued his conquests on the same principle with *Mahomet*, viz. to convert the respective nations to the religion himself professed. And that cruelty might be esteemed part of the christian system, he was the first who established the *Inquisition*, or society of blood-thirsty priests. This he did in *Saxony*, which continued from the year 804 to the fifteenth century, and thence spread its baleful influence into *Spain* and *Italy*.

806. About this time the republic of *Venice* began to make some figure in the world; but the present city was not then built; they were governed by a duke and tribunes, somewhat resembling the old *Roman* system. They had at this time two tribunes, named *Beat* and *Obelier*, who had excluded the reigning duke, and constituted themselves in his stead, and being afraid of the power of the emperor of the east applied to *Charles* for protection.

807. There were three eclipses, two of the moon and one of the sun. On the last day of January the planet *Jupiter* seemed to enter into the moon, who was in her seventeenth day, and the fourteenth of March, *Mercury* appeared in the disk of the sun a little above the center, like a little black speck, which lasted so eight days.

Between the year 807 and 10, *Charles* engaged in various wars with the emperor *Nicephorus* and others. The *Danes* invaded and harassed the coasts of *France* even into the *Mediterranean*, with whom at length *Charles* was obliged to make peace on the best terms he could, and *Nicephorus* dying, *Michael* *Curpal* his brother-in-law assumed the imperial dignity.

813. *Michael* became a monastic, and *Leo* the *Arminian* was constituted emperor of the east.

814. *Charles*, died the 28th of January at his palace of *Aix* of a fever, leaving only one son named *Louis*. There were three other sons, viz. *Charles* *Pepin*, and *Lotaire*, who all died before their father; one of them, but which does not appear, left a son named *Bernard*, who inherited *Italy*, the rest *Louis* succeeded to.

814.

Leo the *Arminian*
emperor
of the east.

Louis the *Debonaire*
emperor
and king of *France*.

Saxon heptarchy
in
England.

Bernard his nephew
king of *Italy*.

We have but just enter'd upon the universal monarchy of the west, attained with infinite toil, and at the expence of a sea of blood. We find at the same time that historians follow one another in the notion of using the epithet of *great*, and of applying it indefinitely to the greatly good, and greatly wicked. Thus *Charles* for enlarging his dominions by violence has the addition of *magne*, or as the old *French* use it *maine* to his name; so had *Cesar*, *Augustus*, and *Louis* XIV, the epithet of *grand*. But as nothing obtained by force and violence is settled and permanent; so the succeeding reigns evince that universal monarchy may in some measure be acquired, but

but can never be long preserved; it may not be too copious for the arms of a prince to attain, but too extensive for his skill to preserve perfectly united. Little communities are governed with difficulty enough, but a great many are above the management of human capacity.

Louis succeeded to his father's extensive dominions, but finding them too wide to govern, he judged it most advisable to divide them amongst his sons, and to associate his eldest with him in the empire, and about the year 817, their sovereignties were thus settled.

Louis emperor
and
king of France.

<i>Lotaire</i> king of Italy, and associate in the empire.	<i>Pepin</i> king of Aquitaine.	<i>Louis</i> king of Bavaria.
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In the beginning of this reign the popes first presumed to take their seats in the pontifical chair without the emperor's leave, in the person of *Paschal* the 1st. While the eastern empire maintained its lustre, they claimed its protection, and held their popedom under it; but that declining, *Adrian* I. put the church under the protection of *Charlemagne*.

817. The 17th of February 817, during an eclipse of the moon, a comet began to appear in the sign Sagittarius.

819. *Egbert* the Saxon became sole king of England.

824. The Bulgarians first began their incursions upon the eastern empire, *Michael* the stammerer being emperor.

830. *Enneco*, or *Imigna*, earl of *Bigorre*, surnamed *Arista*, conquered *Navarre* from the French, and established himself king thereof.

Louis the emperor by a second venter had a son named *Charles*, on whom he settled the kingdom of *Rhetia*, and the emperor *Michael* dying was succeeded in the empire of the east by his son *Theophilus*, when the list stood thus.

Theophilus
of the East. }

Louis
of the West.

Egbert king
of England.

Enneco king
of Navarre.

830.

Lotaire, emperor
and
king of Italy.

Pepin, king
of
Aquitaine.

Louis, king
of
Bavaria.

Charles, king
of *Rhetia*,
aged 6 years.

After the making of *Charles* king of *Rhetia*, to the prejudice of the sons of the first marriage, a civil war ensued between the emperor and his sons, attended with various events; in the interval *Pepin* died, leaving a son of his name, but not inheriting his father's kingdom. The emperor at length getting the better of his sons, altered the previous partition in the following manner.

839. Louis, emperor and king of France.

Lotaire, emperor *Louis*, king *Charles*, king of *Rhetia*,
of *Burgundy*, *East France*
king of *Italy*, *Bavaria*, *Swabia*, and *Aquitaine*,
aged 45 years, aged 34 years, and aged 17 years.

Pepin disputing,
for *Aquitaine*,
aged 14 years.

837. Towards Easter day a comet appeared in Virgo, and in twenty five days passed through Leo, Cancer, Gemini, and lost its train and globe of fire right against the head of Taurus, under the feet of the great Bear.

There had been one the year preceding on the 11th of April, in the sign Libra, which shewed itself only three days.

840. *Louis* the emperor died in his tent at *Ingelheim* near *Mentz*, on the 20th of June. By his wife *Hermengard* he had three sons, *Lotaire*, *Pepin*, and *Louis*; and three daughters, from one of which, to wit, *Gisela*, sprang *Borenger*, afterwards king of *Italy*. By his second wife *Judith* he had the above *Charles*, afterwards called the *Bald*.

Idem

<i>Lotaire</i> , emperor and king of <i>Italy</i> .	<i>Louis</i> , king of <i>Germany</i> .	<i>Charles</i> , king of <i>Burgundy</i> , &c.
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Pepin, disputing
for *Aquitaine*.
Sancho, king,
of
Navarre.

<i>Theophilus</i> , emperor of the <i>East</i> .	<i>Ethelwolph</i> and <i>Ethelwald</i> his son, associated kings of <i>England</i> .
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Ethelwolph, by the French called *Eardulf*, married *Judith* the daughter of the above *Charles*, by whom he had no issue; his four sons, *Ethelwald*, *Ethelbert*, *Ethelred*, and *Elfred*, and one daughter *Ethelswith*, being by a previous marriage. On the death of *Ethelwolph*, which our historians say happened in the year 875, he returned to France, and was soon after stolen away by *Baldwin* earl of *Flanders*, who married her, and from which marriage the future lineage of that family sprung.

Our historians seem to intimate as if he married her son-in-law *Ethelwald*, but the above account seems best to agree both with truth and reason.

The three brothers, *Lotaire*, *Louis*, and *Charles*, being equally discontented with their respective allotments, engaged in a general war against each other, which ended in a new partition made at *Tionville* the 6th of March 843.

To *Lotaire* the title of
emperor, with *Italy*,
Provence and *Lorain*.
Michael III. emperor
of the *East*.

To *Louis*, *Germany*.
To the *Rhine*

To *Charles* all
the
Western France.
To *Pepin* no
share allotted.

Notwith-

protection of *Charles*, and carried their point, when the empire of the christian world was thus situate.

868.

Basilus *Macedonius*
emperor
of
the east.

Louis king
of
Bavaria and
Germany.
Charles king
of
West France
Burgundy and
Lorain.

Ethelred king
of
England.
Lewis II.
emperor
in *Italy*.

873. Towards the month of *August* a prodigious quantity of locusts, about the bigness of an inch, having six wings, and teeth as hard as a stone, came upon the coast of *Germany*, and in less than an hour eat up all the herbs and greens, even to the rinds of young trees, for seven or eight leagues in length and two in breadth, and were thence thrown by a strong wind into the *British* sea; but coming dead again, floating on the shore, occasioned a pestilence. *Brittany*, by a civil war and the incursions of the *Danes*, and the death of their king *Salomon*, became reduced into a *Duchy*, and was never afterwards a kingdom.

875. *Louis* the emperor died without issue, and his dominions in *Italy*, with the title of emperor, became possessed by *Charles the Bald*. *Louis* the *Germanic* claimed a share of his nephew's dominions; but dying soon after left three sons, who having fought a battle with *Charles*, defeated him, and possessed themselves of the following dominions.

877.

Charles, emperor,
king of *West*
France, *Aqui-*
taine, *Burgun-*
dy, and *Pro-*
vence.

Alfred the great
king of *England*.

Carloman, eldest
son of *Louis*, had
Bavaria, *Poland*,
Carintbia, *Bohe-*
mia, and *Mora-*
via.

Louis king
of
East France,
and *Italy*.

Charles king
of
Germany.

Lorain to both.

Charles was the same year poisoned by *Sedacius* a *Jew*, his physician: at his death he left one son named *Louis*, called the Hammerer. *Charles* had endeavoured in his life time, on his being made emperor of the west, by the favour of the pope, to have destroyed the independency of the *Gallican* church, and to have introduced the papal authority, but was disappointed by the resolute conduct of both the clergy and nobility.

Louis was crowned king of *France*, &c. at *Rheims*, *December*, 8, 877, and in 878 emperor at *Troyes*.

878. *Basilus* *Louis* *Carloman*
emperor emperor king
of of of
the east. the west, &c. *Bavaria*.

Louis *Charles*
of *East* of
France. *Germany*.
Lorain to both.

Alfred king
of
England.

Louis

Louis the emperor died in April 849, leaving only a posthumous son esteemed legitimate, by a British princess, named *Charles*, afterwards styled the *Simple*; but had by a former wife two sons, who being of mean birth, they were esteemed illegitimate, *Louis* and *Carloman*: to *Louis*, the eldest, he before his death sent the crown and regal ornaments, in order to have him anointed king in his stead.

The empire of the West lay vacant two years, by reason of the wars between the respective claimants.

880. *Carloman*, king of *Bavaria*, died not leaving any legitimate issue, and his brother *Louis* possessed himself of his dominions. *Louis* and *Carloman*, sons of *Louis* the deceased emperor, were crowned; *Louis* of *Neustria* or *West France*, *Carloman* of *Aquitaine* and *Burgundy*.

881. *Charles* was crowned emperor on *Christmas* day, and on the 20th of *January* following, *Louis* of *East France* died without issue; as did also the same year *Louis* of *West France*: his dominions were possessed by his brother *Carloman*, who dying two years after, 884. both their parts devolved on *Charles* the *Simple*.

884. <i>Basilius</i> emperor	<i>Charles</i> the fat,	<i>Charles</i> the simple,	<i>Alfred</i> king
of	emperor	7 years of age,	of
the east.	in	<i>West France</i> ,	<i>England</i> .
	<i>Italy</i> and	<i>Aquitaine</i> , and	
	<i>Germany</i> .	<i>Burgundy</i> .	

It is necessary to remark here the difference between these mighty kings on the continent, and *Alfred* king of *England*, in their courage, conduct, and wisdom; they had now, and for some years before, the same kind of enemies to deal with, viz. the *Danes* or *Normans*. *Alfred* with uncommon spirit and address beat his enemies, and by raising a powerful navy guarded the coasts against any new incursions; and as to such who were previously settled in the north of *England*, on their king and nobility becoming christians, he settled lands on them in sovereignty: and thus from a distressed prince, without almost the appearance of power, or subjects, he became the most important monarch, and most dreaded by the *Danes* of any then in the world. On the contrary, the emperors and kings of *France* could not find, with their powerful armies, any means of reducing those who had invaded their dominions, but were generally obliged either to buy them off, or let them remain possessed of such lands as they conquered. And in the year 882 the emperor *Charles* married *Grisell*, a natural daughter of *Lothaire* II. to one of their leaders named *Stigefrey*, and gave with her the dukedom of *Frisia*. By this it appears, that it is not extent of country, but wisdom and spirit, that give power and dominion to the prince, and peace and happiness to the people.

From the time of *Charlemagne*, whose universal power is so much boasted of by the *French*, who waded through seas of blood to obtain, what, when acquired, could in no sense be preserved, and produced little else but continual wars: we see nothing worthy applause, nothing great and glorious, nothing that gives us any agreeable idea of the extent of dominion producing any one kind of real good. And now we are coming to see these mighty acquisitions divided at last between such as were only very distant claimants, and of the natural line, or what is equally against the pretended salique law of the female side, except *Charles* the *Simple*, who had at best but a share amongst them, and that with a contested title.

[To be continued.]

A Relation of a Journey into North Lapland, by M. Maupertuis, to find out an ancient Monument.

[From the History of the Royal Academy of Sciences at Berlin.]

DURING our continuance at *Pello*, where we determin'd the arch of the meridian which we had measur'd, the *Finn* and *Laplanders* were often talking to us of a monument, which they regarded as the wonder of their country, and in which they believed was contain'd all the knowledge of which we were in search. This monument was supposed to be situate about twenty five, or thirty leagues to the northward of us, in the middle of a vast forest, that separated the *Botanic* gulph from the ocean.

To effect this, it was expedient to be drawn upon the snow with reindeer, in those dangerous vehicles they call *pulkas*, altho' it was in the month of *April*, we must risque the continuance of the frost in the deserts, where we had no hopes to find an asylum, and all this enterprise was to be, on the faith of the *Laplanders*.

I am something out of countenance at engaging in this journey, but (as we were oblig'd to wait the proper season for our return, the curiosity of penetrating into the center of *Lapland*, the more lively hope I had of seeing the only monument of this kind in the world) in short, being habituated to pain and peril, I could not excuse my self.

In this journey, I had the advantage of accompanying Mr. *Celsius*, who, join'd to great knowledge in astronomy, a profound judgment in the northern languages, and who had made the *Runic* inscriptions his particular study.

I shall beg leave to observe, that this was a very dangerous journey to undertake on so slight a report. In the beginning of winter the *Laplanders* mark their roads, that lead

to places most frequented, with branches of fir, and scarcely have the sledges and pulkas trodden down the snow that first covers the roads, and made a hollow way through it, but the wind blows in the fresh snow again, and makes it level with the rest of the country.

In the forests and other places not much frequented, there are no such roads at any time. The *Finn* and *Laplanders* find their way by some marks made on the trees; the reindeer sometimes draw up to their horns in snow, and if in these places they should happen to be taken in a storm, 'tis next to impossible either to see the way you came, or find that you would take, and in that case you must inevitably perish, if tents are not carried to defend you.

The *Laplanders* who are very fertile in miracles, diverted us in our journey with surprizing accounts of these storms; for they told us it was among other things recorded in history, that sometimes men were carried into the air with their *pulkas* and reindeer, and by their violence dash'd against rocks, or thrown into the middle of lakes; and in such a journey these tales were no trivial amusement.

I left *Pello* the eleventh of *April*, and arriv'd that night at *Kangas*, distant about 12 or 13 French leagues, and because I was determin'd to be as soon as possible at the place appointed, I had taken care to order the reindeer to be ready. I was then five leagues from *Pelika*, where I propos'd to inn that night. It is one of the houses that compose the village of *Payala*.

This house of *Pelika*, notwithstanding its being almost out of the world, is one of the best we met with

with in the country; we lay down on the skins of bears, and rein-deer, to repose ourselves against the next days troublesome journey.

We set out for *Pelika* the 12th of April 1757, some time before sunrise, and got happily to *Erchipeilki*, where we staid to change our sledges for pulkas; we had now eight or nine leagues to travel over the forest, and no place on the road to bait at. So that we were obliged to carry moss with us to feed the rein-deer often, which, mingled with snow or ice, is all their nourishment. We were very much fatigued by the incommodious posture we were necessarily dispos'd in, but found some little relief in the entertaining of our selves with observing the different traces of the feet of various animals on the snow, of which the forest is well stor'd, we knew them all, and could easily distinguish them. We likewise observ'd traps laid by the *Laplanders* for taking of ermine, in one of which the animal was caught. Upon any shrub that rises above the snow, they lay sticks horizontally, direct and transverse-wise, so as to leave room for the ermine to get in, and then the trap falls and catches them. These animals are in the summer of a cinnamon colour, and only white under the belly, and on the sides of the ears; they are commonly met with on the margin of lakes where they live upon fish, which they devour greedily; in the winter they are all white, and so was this that we found in the trap. In my setting out from *Torneo* I had a tame ermine that had lost some of its whiteness, and on my return some days after it was turn'd quite grey; those which continue in the field hold their whiteness sometime after the approach of summer, but those who are taken into houses presently turn grey, and as they imbibe warmth and nourishment return to their first colour again.

About one o'clock in the afternoon we arrived at the lake *Kyuma*, which is at the foot of a little mountain called *Wings*, where the monument we were in search of was supposed to be, but it was entirely hid in the snow. Our *Laplanders* search'd a long time without finding it, and I began to repent my journey. I therefore caus'd them to remove the snow for a good space, and made a great fire to melt it further round, and by this means came at length to discover the monument.

It is a stone of an irregular form, about one foot and a half above the ground, and about three feet long. One of the faces was very smooth, and form'd a plain not directly vertical, but made an acute angle with the plain of the horizon. Upon this face we found two lines, one about the extent of a man's thumb longer than the other, and grav'd so deeply in the stone, as if a man had cut them in wood with a hatchet, larger at the superficies, and terminating at the bottom in sharp points or angles.

Above, and at some distance from these lines, are some larger characters, but although they seem'd to be effected by a graving tool, yet I could not determine whether they were the work of men, or the sport of nature.

This I leave however to the consideration of those who are skilled in ancient monuments; these traits being single and distinct, and not seeming to form the necessary combination for the completion of characters.

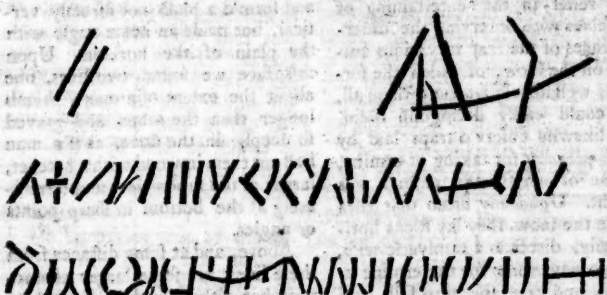
The more ancient inscriptions of the *Chioise* are not compos'd of more than two characters, and we have no doubt of these being the work of men, and to contain some meaning in them, as they have a good deal of resemblance with their arithmetic.

If we consult the tradition of the country, all the *Laplanders* assure us, that these are characters of a very ancient date, and contain great secrets; but this may be accounted for by the veneration we pay to antiquity, and by what we learn by tradition from our ancestors, or from old womens tales in the long winter nights here. *M. Brunnus* their minister, in a dissertation on the antiquities of *Torneo*, which he caused to be printed, speaks of this monument, and says, that the graving thereon are *Runic* characters; and that there was once seen three crowns graven on it. But *M. Celsus*, who is very learned in the

Runic language, could not read these characters, they being very different from all the inscriptions in *Sweden*. And as to the crowns, if there ever were any, they are so effaced, as not to be the least appearance remaining.

The stone upon which these lines are graved, is composed of different beds, the characters are wrote upon a specie of flint stone suspended from the rest, and between the lines the stone appears to be of a softer nature.

M. Celsus and I copied them separately with great care, picking out all we could discern, and they appear as you see below.



M. Maupertuis observes very wisely, that this monument is not to be compared with those of ancient *Greece* and *Rome*, but supposes it may be the most ancient; and that altho' at this present time there are no inhabitants but what live like harts in the forests, and have always done so since the earth has been in the same situation in point of aspect to the sun as now, and consequently such people incapable of transmitting any thing down to posterity by monumental inscriptions, yet he presumes that there may have been a time when the motion of our earth was not elyptical, and then as this country participated of the direct sun-beams, as well as other parts of the globe, it might have been equally well inhabited. This is according

to doctor *Burnet's* theory, supposing it to be an antediluvian monument. *M. Maupertuis* presumes thus upon two reasons, neither of which will perhaps stand the test of enquiry.

The first is, that no people of knowledge or learning ever did, or ever could live here, which I think our histories of *Lapland* confute, and give us a prospect of that people is quite a different light; nor is this forest so far from other kind of inhabitants, which his own account shews, as to suppose, that no rational beings may have ever liv'd in it. For suppose only, that some unhappy person of note might have been banish'd hither, or by necessity made this an asylum, as is very far from being impossible; where then is the difficulty

of his, having erected such a plain monument, and with very ordinary tools executed the graving, which I humbly conceive is a much more natural reflection, than going back to the times before the deluge, upon a presumption too that then, our aspect to the sun was different: But M. *Maupertuis* is excusable, as he had lately been on a neighbouring hill a star gazing, and consequently had more of the philosophy of the planets in his head, than common sense.

His other reason seems to be, why these characters are rather the sports of nature than the works of men, is because M. *Celsius*, his companion, learned in the *Runic* language, did not understand them, notwithstanding which they may be *runic* characters, or if they are not they may be the characters of another language, and not very dissimilar from some of the eastern now in use, and that many of them are connected and combin'd I think is very evident, and as time may have wore away some of the

parts, the simplicity of several may be accounted for.

In short, whether this inscription be the effect of art, or accident, which at best is odd conjecture, the monument itself I suppose may have some meaning, however it got these scratches on it; besides that it is not common for the weather to trace out such regular lines, and marks upon them, in the open air, and upon flint in preference to softer stone.

However this may be, as the description of the monument is very faint; and not regularly plan'd out to us, it is very difficult to determine any thing certain about it; but as it seems to be a matter of curiosity, whoever can give a further light into this matter, so as to lead us into any kind of knowledge of the alphabet of these characters, shall be entitled to one of these *Magazines* gratis, so long as the same subsist, and I will tell them, for encouragement, that I think some are very obvious.

REMARKS upon a memorable Passage in TACITUS, concerning the Goddess *HERTHA*, *HERTHAM*, or *ERDAM*, formerly worshipped in North Germany.

(From the memoirs of the Academy-royal at Berlin.)

There is a passage in *Tacitus*, where he is treating of the manners of the *Germans*, which we think very well worth being taken notice of and explain'd. I think *Tacitus* wrote this book about the latter end of the first century after the birth of Christ, and whose history in general is too well known to need any account of the writer here.

He says, in chapter XL, that the people in the north of *Germany* worship'd a deity which they call'd *Herthe*, whom they believe wander'd about the world, and concern'd herself in human affairs. In other places *Tacitus* calls her *Herthum*, and explains the meaning in Latin to be *terram matrem*. We find something of the same kind

in *Lippius*, in some of whose copies we read *Nerthum* or *Verthum*, which we conceive to be only a corruption of *Herthum*, they both meaning the same thing. The authentic reading then is *Herthum*, or more properly *Erdam*. As *Erd*, in the vulgar *German* signifies the earth, as in *English*, *Aerdo* in *Holland*, and with the people further north, *Arda*, *Jorda*, *Aria*, &c.

This word, with all its variations, is doubtless deriv'd, or follows from that original source of languages the *Hebrew* עֵרָא, in *Chaldeic* עֵרָא, in *Greek* Ἔρα; and with the addition of the initial T, makes the *Latin* *Tera*, or *Terra*, which is also deriv'd from the *Celtic* *Ter*; only changing the

Hebrew

Hebren into *M*, which is on these occasions very frequent.

The denominations, *Erd*, *Arde*, *Terra*, &c., relates to the situation, as inferior, or below the *Heaven* or above. And the *Arabian* word derives from the *Hebrew* in the same manner, as the *Latin* *humus* from *humilis* and *humilitas*.

In consulting the inscriptions of *Reinsias*, cap. xxxix. we find other etymologies of *Hertha*. I shall not oppose the opinion of those who chase after *Tacitus* to read *Hertham* with an aspiration, as there is nothing more frequent than the addition or subtraction of the letter *H*, as is remarked by *Wachter* and *Kyler* in his *Antiq. Septentr.* And for the names of towns are commonly spell'd or spoke *Elmhör* and *Helfenör*, *Erresburg* and *Herresburg*. The *Glossarist* have in *Herd* instead of *Erd*, following *Roedern* in that particular; for these two names are synonymous. I am apt to think likewise, that the *Hertham* of *Tacitus*, is a corruption of *Hardam* or *Erdam*; it being common with the *Copysists* to change the *A* into *U*, as is shewn in many places by that learned critic *M. Drakemborch*, in his notes upon *Livy*, Lib. xli. cap. ix. p. 510. but this may be only the *Latin* termination in what the grammarians call the declining of the noun, which in the *German* tongue is not declinable in the fourth case. So *Erdamm*, following the common usage of the *German* tongue, is a compound of two others; and so *Tacitus* has render'd it with great exactitude, not simply

Terram, but *Terram Matrem*; and so the *German* have it *Erd* and *Amme*, or the nursing mother. The most ancient *German* word signifying mother, is *Amme*; and so they use to this day *Säug Amme*, nursing mother: the same word exists still in the *Hebrew*, *Amme*, a nurse, which the *German* at present call *Mutter*, as the *French* is a kind of metaphor, *Sage Femme*, or midwife, or one that gives a kind of birth to being.

As it is in the *Hebrew*, we shall seek for the origin of the name, so they express mother by *EM*, or the mother; and the office of father by *AB*. In *Chalde* and *Syria*, *NON*, from whence comes *NONA*, a metropolis or mother of towns; and *Ammana*, governor, *Greek* *Amma*, from the *Amma*, aunt, or mother's sister. And then put an *M* to the head of the word, and it constitutes the *French* *Maman*, *Mam*, *Mère*; and take the *M* away from *Mère*, and it similitizes with the *Greek* *Am*. Hence it is also that *Diana*, or the earth, is the image of a good mother, or a common nurse; that is to say, *Multi-nammis*. The more modern *German* word is *Mutter*, deriv'd from the *Greek* *mater*, in the *Doric* dialect, in the *Latin*, *Mater*, and hence the *Persian* *Maid*. This shews us with what great exactitude *Tacitus* has render'd it *Terra Mater*, the *German* name of this goddess.

Nec quicquam notabile in illis, nisi quod in communis Hertham, id est, terram matrem COLANT.

A PERSIAN LOVE-TALE, transcrib'd from an oriental Manuscript by Dr. P.

Argentinus, a man of great figure and fortune in *Sicily*, having unluckily oppos'd the tyranny of *Dionysius*, was oblig'd to quit that country and seek an asylum in *Persia*. He took with him two sons and one daughter, named *Albemira*, then on

the approach of her thirteenth year, and in her full bloom of beauty.

Argentinus, on his arrival at the metropolis, was taken notice of, and entertain'd by *Helicentrus*, chief priest of the sun, who after enquiring into his rank, and hearing the story of his misfor-

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misfortune, commanded him not only to make use of his house with the utmost freedom, but also of his interest and fortunes: and without giving him time to consider in what manner to ask his friendship, the priest had taken care to recommend him to the emperor *Cyrus*, who placed him in a post near his person, and suited to his dignity.

Altemira, in a course of conversation, had, by her active innocence, delicate wit, and sanctity of manners, gain'd so much on the affections of *Heliocentrus*, that he first gaz'd, then admir'd, then was charm'd, and at length lov'd. The priest had the advantage of a fine person, a ready address, and a happy manner of insinuating himself into the esteem of all with whom he convers'd: but was more particularly successful in his application to *Altemira*, in whose heart honour, gratitude, and affection all met together, and acted as the advocates of *Heliocentrus*.

Argentius soon found himself so happily settled by the favour of *Heliocentrus*, and his imperial majesty's esteem, as to be able to take from his friend the burthen of his family, and placed himself in a house as near as possible both to *Heliocentrus* and to the imperial court, that he might alternately perform his duty to the emperor, and enjoy the social converse of the priest.

When *Heliocentrus* found *Argentius* so happily settled, however his generosity guarded him before, against seeming to make his wish a command, he now declar'd to *Argentius* his affection for *Altemira*, which was receiv'd as became a man of honour, and one who was oblig'd for every thing to *Heliocentrus*: but perhaps owing to some delicacies peculiar to that country, or that it was necessary *Altemira* should come gradually in to give her consent, or that the emperor was first to be consulted, the marriage was for some time deserr'd.

In the mean time there came often to the house of *Argentius* a rich *Armenian* merchant, who was a kind of broker or agent to the court, and dealt in diamonds and other jewels and valuable curiosities, by which he had free access to the ladies of the seraglio, carried on a commerce with the principal eunuchs, and was usually refer'd by the emperor to *Argentius*, to transact such business as lay in his way, and concern'd the court.

By these frequent visits, he came to learn that *Argentius* had a beautiful daughter unmarried. The merchant had a son marriageable; and altho' the father was in his nature extremely persuasions, and *Argentius* not yet in a flow of wealth, yet the merchant consider'd the interest of *Argentius*, and the way he was in of acquiring riches, as an ample consideration; he was therefore determin'd upon making the match for his son, and accordingly address'd *Argentius* on the subject, who very freely opened himself to the merchant, and told him, what engagements he was under, and what obligations he owed to the generous *Heliocentrus*. The merchant was not to be put by his pursuit with such kind of honorary reasons; he press'd *Argentius* closely, but finding him immovable, retir'd to consider by what means he might attain his ends. He consulted the chief eunuch, and after having engag'd him thoroughly in his interest, by means that never fail at court, he now determin'd doing that by power, which he could not attain by application.

Argentius had some suspicion of what would happen, and communicated his thoughts to *Heliocentrus*, who esteeming his own interest at court as much superior to the merchant's, concluded that he durst not presume to proceed that way; and in this opinion set himself down unconcern'd. But *Argentius*, who had all the Italian genius about him, reason'd very differently;

rently; and being clearly sensible what a rich, resolute man was capable of doing at an *Asiatic* court, he us'd his utmost art to traverse the merchant's steps, but in vain; the old man had manag'd his time, and employ'd his presents too well to be disappointed. *Argentinus* no sooner appear'd in the presence-chamber, but the emperor told him, with a smile of joy, that he had dispos'd of his daughter for him to great advantage: but observing *Argentinus* look sad, he demanded the cause; and upon being inform'd of the truth, only said in return, *Argentinus*, I am sorry that both you and *Heliocentrus* must be disappointed; my royal word is past, and you know that is an unchangeable decree.

Let any man upon this occasion but imagine, when all the different passions are blended and working in the human breast, duty to a sovereign, affection to a child, gratitude to a friend, and a man's own previous prospects of happiness, which he suppos'd would be the result of the first intended match, now agitated and working into a flame, and, as it were, pent up in the bosom by respect and awe: I say, let any man but imagine what must be the natural consequence, and he will be under no difficulty to judge of the effect it had upon the unhappy *Argentinus*: in a word, he fainted in the emperor's presence, and was carried off expiring. However he recover'd; and his spirits that were now broke and wasting, only supported him just long enough to hear, that his daughter was by the emperor's command hurried away to the temple; and that *Heliocentrus* had suddenly left his habitation, and was gone no one knew whither. This finish'd the tragedy of the father, and brings us next to enquire after the disposition of the rest of the parties.

Albemira was married; but the wedding-day, instead of producing the accusom'd joy, was only, on poor

Albemira's part, a scene of misery, distraction, and sorrow. Her father dead with grief; her friend, protector, and lover, vanish'd; and for aught she knew, assassinated on her account; her two brothers employ'd in very distant parts of the empire, and herself in the arms of an enemy, who had been the cause of all the mischief, and what, if possible, was worst of all, her husband, a man of very mean and contemptible birth, and with a soul as poor as his education: he made no allowances for poor *Albemira's* situation, but jealous of her whole heart being set on *Heliocentrus*: and being inform'd that the emperor, on enquiring into the truth, had discover'd enough to refuse giving him the fortune usually presented with the ladies of the court; and that this, in effect, portended his utter ruin, he immediately pack'd up all his effects, and, accompanied by his father, his wife, and a few servants, made the best of their way into a forest, that lies in the road between *Babylon* and *Persopolis*. *Albemira*, all the while lost in a kind of stupid insensibility, was dragg'd on with the rest, when on a sudden a voice, at some little distance, seem'd to awake her out of her trance, and throw her into an uncommon fit of transport: the voice, that was very shrill and piercing, seem'd intermingled or broke with tremulous agonies, as of a person on the point of expiring; it repeated *Albemira* thrice, and then added in a fainter tone, *O! let me see that dear amiable angel once more, and my soul shall visit the bright regions of the sun in peace.* *Albemira* turn'd up her eyes towards heaven, as supposing her lover was calling to her from the clouds; but on the voice being repeated, she leapt off from her mule, and ran precipitately into the woods, and there to her amazement beheld a dead lyon, and her lover expiring by its side. She, without reflecting on the consequence, threw herself down by his side: he had just

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life enough to bid her an eternal adieu, and expir'd on her bosom; and she just ready to follow him, when the enrag'd husband rode up, and only saying, I see you prefer the priest to me, plung'd his spear into her breast, which she seem'd to lay willingly open to him, and expir'd with a smile. The young merchant then clapp'd spurs to his horse, and would have made his escape, but was seiz'd by his own servants, and conducted to *Babylon*, where he met a punishment suitable to his demerits.

Cyrus commanded due honours to be paid to the remains of *Argemone*, and the two illustrious lovers. And that the memory of so much honour, gratitude, and affection, might be transmitted as an example to posterity, he further commanded *Aristus*, the *Greek* historian, to relate the melancholy history in *bas relief* on the eastern tower of *Babylon*, where it remain'd with the smiles of the rising sun upon it, at the time of *Alexander's* conquering that kingdom.

ATLAS RUSSICUS, *Mappa una generali, & undeviginti specialibus, vastissimum Imperium Russicum cum adjacentibus regionibus exhibens. Cura & opera Academiae Imperialis Scientiarum Petropolitanae.*

(An Original after the Manner of the Student.)

QUO defectu huc usque laboraverit geographia, in cognitione regionum boreo orientalium, e. g. *Russiae* & *Sibiriae*, & scientiae hujus zelatores satis compertum habuerunt, & ii, qui novo studio defectum istum supplere annisi sunt exemplis suis docuerunt. Quid autem hoc thorum? Geographia enim ea est indoles, ut, nisi, publicis curis & sumptibus fulciatur, perfectum quid admittere non videatur, praesertim de regionibus, quae prima quasi vice linam mathematico-geographicam experiuntur. Immortalis ergo gloria *Petri Magni*, *Russorum* imperatoris, quam omnes uno ore gentes praedicant, in emolumentum etiam Geographiae plenè redundat, si curae spectentur, quas gloriosissimus monarcha, vastissimum suum imperium geographicè indagando, primus impendit, publicis adeo speciminibus, jussu ejus vulgatis, comprobatae. Quae *Petrus* sic feliciter incepit, a Successoribus ejus Augustissimis, maximis impensis felicitate successu sunt continuata. Missi sunt Geodetae, qui districtum & territoriorum delineationes geographicas consecrerunt. Astronomi missi sunt, qui, instrumentis necessariis instructi, exactissimas non solum operationes

geometricas susceperunt, verum etiam coelum de situ locorum praecipuorum geographico egregie consuluerunt, ut locorum prorsus ante incognitorum longitudes & latitudes certiores sepe modo definitae fuerint, quam istas de variis cultiorum Europae regionem locis, in quibus Astronomia exercetur, cognitae habemus. Missi sunt rei navalis periti, qui ex praecipitis scientiae nauticae fluviorum decursus, ostia, & maris incogniti littora, indagarunt. Nec desuerunt belli duces, qui tum operationibus geometricis, tum percunstationibus, finium tractus marisque littora exactè describerunt, & incognitas serè regiones magis cognitae reddiderunt. Egregiis ejusmodi subsidiis instructa Academia Scientiarum Imperialis, opus arduum, elementissimè sibi demandatum, tandem aggressa est, vastissimum nempe Imperium Russicum Tabulis geographicis describere, quod felicissimis auspiciis indulgentissimae Imperatriciae *Elisabetae, Filiae Petri Magni*, instituti auctoris, dignissimè, ad finem exoptatum perductum, benevoli lectoris oculis subjicitur. Elegantissimum opus, cujus aspectus primò plus instruit, quam plura verba efficere valent, brevibus recensere sufficit. Vi-

ghini Mapparum compagem præcedit Præfatio, sermone Latino & Gallico, conscripta, quæ istarum constructionem, orthographiam, terminosque, in illis usurpatos, exponit. Atlas scilicet, characteribus Russicis ante excusus, in usum exterorum ita nunc instructus est, ut voces Russicas per literas Latinas exhibeat expressas, more Polonorum pronuntiandas; quem in finem & alphabetum utriusque lingue adjicitur, & pronuntiatio docetur. Distribuit politica regionum, districtuum, &c vocibus Russicis insignita est; quomodo Catalogus ejusmodi vocum & explicatio subjungitur, adscriptis nonnullarum characteribus in Mapparum explanationem. De Mappâ quavis fundamentum constructionis, & subsidii, in elaboratione adhibita, indicantur. Sunt autem Mapparum sequentes Rubricæ; Mappa generalis totius Imperii Russici: 1. Lapponia Russica cum adjacentibus regionibus; 2. Territorium Archangelopolin inter, Petroburgum, & Vologdam; 3. Ducatum Estoniæ & Livoniæ tabula; 4. Muscoviæ Gubernium cum adjacentibus regionibus;

5. Gubernium Smolensense cum partibus Kioviensis, Belgorodensis, Veronicensis Gubernii; 6. Territorium Melenense & Pustosersense; 7. Tartaria minor cum adjacentibus Kioviensi & Belgorodensi Guberniis; 8. Tabula Provinciarum Ustiugæ; & Chlynovi; 9. Casaniæ regnum cum parte fluvii Volgæ; 10. Delineatio fluvii Volgæ a Samarâ usque ad Tauricam; 11. Territorium Pontum Euxinum & Mare Caspium interjacens, cum Cubana, Georgia, & reliqua fluvii Volgæ parte; 12. Pars Siberiæ inter Salinas ad Camam & Tobolium; 13. Ussensis Provincia; 14. Partes fluviorum Petschoræ, Obii, & Jenisæ, cum eorum ostiis; 15. Partes fluviorum Irtsch, Tobol, Jenisæ, & Tungusæ, cum ipsorum fontibus; 16. Pars maris glacialis, ostiumque fluvii Lenæ cum territorio septentrionali Jakutenfi; 17. Irkutensis Vice Præfectura cum adjacentibus; 18. Territorii Jakutenfis Pars orientalis, cum maxima parte Teræ Kamtschatkæ; 19. Ostium fluvii Amur cum parte australiori Kamtschatkæ, variisque Insulis in Oceano suis.

The Manner of electing the ancient Dukes of Carinthia, with a Cut.
(From the Journal Des Savans.)

There is a book, lately reprinted at Florence, entitled *Invita Minerva*, wrote by *Antonius Maria Graziani*, which contains the travels of *Commendon*, who was an agent of *Pope Pius* the IV, and by him dispatch'd to the courts of the northern European princes, about the time of holding the council of *Trent*, to engage them in the maintenance and defence of what he calls the catholic faith; in which expedition *Gratian*, who was the secretary of the embassy, among many very curious observations has the following, which as I don't find them in any other history, may not be improperly thrown in amongst these mixt tracts.

There is a singular ceremony,

says he, observ'd in the election of the dukes of *Carinthia*. A peasant, who is suppos'd to claim this duchy in right of his family, posts himself upon a marble pedestal, placed in the middle of a plain, in the vicinage of the town of *St. Vitas*; he holds with his right hand a cow with calf, and with his left a mare; and is surrounded by a great number of his fellow-peasants. The prince advances towards him, preceded by his principal nobility, who bear in their hands the ornaments of his dignity, himself being then dressed in the habit of a peasant, holding in his hand a staff. When he arrives at the place of ceremony, the peasant mounted on the stone demands in the *Sclavonian*

man language, what is the meaning of all that pomp, and of the regalia they bring with them? One of the nobles replies, it is the prince who approaches. The peasant then asks if he be a just man, a lover of his country, and zealous in the christian religion; all which the assembly having with one voice assured him of; that is very well, replies the peasant, but who dares displace me from my post and dignity? Upon which one of the courtiers goes up to him, with an assurance, that if he will voluntarily resign his station, he shall have sixty pieces of silver, the cow, the mare,

and habit of a prince, and be exempted from all taxes and imposts whatsoever. The peasant, gain'd by these lucrative offers, quits his post, and touching the forehead of the prince with his hand, exhorts him to dispence equal justice to all men. The prince is then set upon the throne, draws his sword, and harangues the people. Then drinking some water out of the peasant's hat, he leads, and the prince follows him to church, after divine service is over, the ceremony concludes with a splendid entertainment.

An Account of the Preparation, and Uses of various kind of POT-ASH,

(Extracted from the Philosophical Transactions, and other writings and experiments.)

POT-ashes being absolutely necessary for many of our manufactures, and the best preparation of it but little understood, either here or in America, it may be of essential service to give the public some account of it.

In France, and other countries fruitful in vines, they make pot-ash from the lees of wine, and as some say, from the cuttings of the vine.

In more southern countries there are various plants, both spontaneous and cultivated, from which it is likewise made.

In Germany, they make it by extracting the salts out of wood-ashes by lixiviation and other process, as hereafter will be noted.

In Sweden and Russia, the wood ashes are converted into pot-ash without the process of lixiviation, as will be likewise shewn.

All vegetables produce pot-ash in some degree, some much sifter than others, but all must be used in their full freshness and verdure. And the trees and herbs generally in most of the northern colonies of America are

proper for this purpose, as they all make a strong soap lye.

Of their wood, *Hicory* makes the purest and whitest ashes, of the sharpest taste, and strongest lye.

The *Strickland*, which is a common herb, is said to do the same. As also the stalks, stems, suckers, and waste ashes of tobacco, which are usually thrown away, are very fit for pot-ash, as being replete with salts and make a very strong lye.

On the other hand, odoniferous trees and plants, and those which abound in resin, gum, or are of an oily nature, are unfit for pot-ash.

Vegetables, as I said before, apply'd to this use, should be fresh and green, and burnt to ashes in a slow fire otherwise great part of the essential properties will evaporate in smoke.

Wood, for the same reason, when burnt in a close place, produces more than twice the quantity of salts as when in an open place; in the proportion of five to two by experiment. And for this reason, it is often burnt in kilns, or in pits. But the *Swedes* and *Russians* do not burn it so. This

* *Le Ferret* says that lower Carinthia belongs to the house of Austria, and the upper is divided between the archbishop of Salzburg, and the bishop of Cambray.

burning

burning is mistaken by many for the whole method of making pot-ash, but it is only the first process.

In order to convert the ashes, produced first by burning, into pot-ash, almost every country has a different method, and each have their respective uses.

The first of these is usually called pearl-ashes, they are made in *Germany*: This is only the lixivial salt of wood-ashes, extracted by making a strong lye of them, and evaporating it to dryness.

But the way of making pot-ashes without lixiviation, is thus perform'd in *Sweden* and *Russia*.

In *Smoland* they pile up old beech or alder, and burn them to ashes upon the ground by a slow fire.

The coals and dirt are separated, or raked clean away from the ashes, which they collect into baskets, and lay up in a cover'd hut prepar'd to receive them.

When sufficient are collected, they chuse a hard dry floor, and gradually make a kind of paste of these ashes with fair water, with a like kind of instrument, and beating it in much the same manner as our workmen, when they make mortar of lime and sand.

Then they lay a row of green pine, or fir-logs on the ground, which they plaister over with this paste of ashes, then a transverse layer of logs, and paste upon them again; and so on, direct and transverse, layer and paste until the ashes are all expended, when their pile is often as high as a house.

This pile they set on fire with dry wood, and burn it as vehemently as possible, increasing the fire from time to time, till the ashes begin to be red hot, and to run in the fire.

Then they overset the pile, and while the ashes are still hot and melt-

ing, they beat them with large, round, flexible sticks, made on purpose, so as to incrust the logs with the ashes, by which the ashes concrete into a solid mass as hard as a stone, which operation they call *walla*, or *drassing*, then they scrape off the salt thus prepar'd with iron instruments, and this is the pot ash of *Sweden*, which is of a dark bluish colour, not unlike the *scoria* of iron, with a pure greenish white salt appearing here and there in it.

The pot-ash of *Russia*, *Sweden*, and *Poland*, is in appearance much the same; but the *Russia* considerably stronger, being in the first preparation of the paste, mixt with lye instead of fair water, which impreguates it with more salt; and therein seems to be the difference.

I have only to observe on this head, that an essential difference results in the strength of pot-ash, from the kind of wood used. What proportion of salt beech and alder produce, either as regarding each other, or in respect to other woods, I do not find any where ascertain'd, but am well assured that pine or fir yield very little salt, and seem only to be used to calcine the ashes.

Poplar, our author says, affords much salt: That he extracted 23 pounds of sharp caustic salts, out of eight cubic ells of that wood, and could get but one pound out of the like quantity of birch, and out of fir hardly any at all. I wish he had made an experiment at the same time on beech, and alder, as both of them seem to participate of the nature of the poplar.

To be continued, with various notes and remarks not to be met with in the Philosophical Transactions, which on this subject are not so perfect as could be wish'd.

A Hyper-Critic on a CRITICISM in our last.

To the Author of the Criticism upon the following passage in HORACE,
inserted in our last MAGAZINE.

Urit me Glyceræ nitor
Splendens pario marmore purius
Urit grata prolevis
Et vultus nimium lubricus aspicit.

SIR,

YOU observe, that all the translators you have met with, render the last line, as if *Horace* meant to compliment the lady for her *shining countenance*.—That Mr. *Prior* particularly translates it a *face too slippery to behold*.—That this would be a good compliment from a *Hottentot* poet to a *Hottentot* toast; but is by much too indelicate for *Horace*.—That in the second line, the poet mentions the brightness of *Glyceræ's* aspect by

Splendens pario marmore purius, and therefore to *grease her* so soon after with *pomatum*, would be foolish tautology.

Now, Sir, the whole force of your critical remarks lies in a supposition, that translators in general have imagin'd *Horace* to have here bestow'd his commendations, not only upon a *shining* (for that would not have been much amiss) but also upon a *greasy* countenance: otherwise your *Hottentot* toast and *pomatum*, would have been pointless, and unmeaning wit.—But from whence do you collect, that they took that for the sense of *Horace*? Why, it seems, from their translation of the word *lubricus*, which *Prior*, in particular, has render'd *slippery*. Yes; and you might have observ'd, which Mr. *Dacier* hath render'd so too; whose *trop glissant à regarder*, exactly agrees with Mr. *Prior's* too *slippery to behold*. And 'tis more than probable, that Mr. *Prior* had his eye upon the one, when he wrote

the other. So that by the help of *Horace's lubricus*, you have tripp'd up the heels of two very eminent translators, and one of them a most celebrated critic, and done more execution than yourself was aware of. But before we triumph, let us see that they are down:—and I begin to suspect they are not, but will be able to stand their ground; or that if they fall, their author must fall with them. For, pray, Sir, doth not the word *lubricus* in the poet, convey the idea of *grease and pomatum*, as strongly as the word *slippery* in the translator? Is not one epithet as obnoxious as the other? And must not both, or neither, be contrary to *Horace's* usual delicacy? Undoubtedly: and the truth is, that neither of them is so; but *Horace's* expression is delicate, and *Prior's* (and let me add *Dacier's*) translation is just. In each there is the same easy, pleasing metaphor, which, if ever you have made use of notes, I'm surpris'd you can have overlook'd. But perhaps you have studiously avoided all such lights or assistances, and therefore I will refer you to *Colé's Dictionary*, in which you have an example *bien à propos*, *Lubrica adolescentia*. As the *Lubrica* here implies neither *paint* nor *pomatum*, nor any such greasy polish, but denotes the perils to which youth is expos'd, that it treads upon slippery ground; or, as he translates it, is seldom out of harm's way; so *Horace's lubricus* ought to be interpreted as suggesting the danger of gazing upon *Glyceræ's* beauty. He continues, or carries on the allusion, (as the great critic above-mention'd remarks) which was begun in the second line, *Splendens pario marmore purius*;

parius; intimating in the fourth, that as he who walks upon marble, hazards a fall; so he, who looks upon *Glycera*, is in danger of being in love with her, as in the one case, 'tis odds he loseth his legs; so in the other, his liberty.—

Taking the passage in this sense, (and in this it is taken by the best authorities) there is no want of delicacy either in the poet or the translator: nor need we have recourse to any other construction: neither if we did, would your's by any means help us.

—The sense of the last line, you say you take to be this.—As the *grata protervitas* plainly means her agreeable coquetry; so the *vultus nimium lubricus aspicere*, must mean something that is the consequence of that coquetry, viz. *She tosses her head about with so many fantastical airs, that the beholders cannot catch a glance; her face is too unsteady to be beheld.*—That the *grata protervitas*, means her agreeable coquetry, may be allow'd: but that the *vultus nimium lubricus aspicere*, must be something in consequence of that, seems not in the least necessary. And to make an agreeable coquetry to consist in tossing the head, or any fantastical airs, is extremely absurd. *Horace* would not have call'd this *grata protervitas*, but *ingrata superbia, affectatio turpissima*, and such a coquet odious *puella*. Had *Glycera* been of this stamp, one toss of her head would have cur'd the fascination of her eyes: at least with our poet, who in that case would have been apt to celebrate her, as he did *Canidia*, viz. *Mendaci Lyra*, or perhaps as he did the amorous old lady,

Quid tibi his mulier nigris dignissima barbis?

The *grata protervitas* he meant, was a pleasing wantonness, an engaging levity, or gaiety of temper. *Glycera*, we may imagine, was an arch, comical girl, a wag, had wit at will; and tho' she sometimes sported herself

with her lover's passion, yet did it with so much humour and pleasantry, as increas'd his fondness.

I have ventur'd, as you did, upon a kind of verification of the whole passage, but not so boldly as you, in confining it to the same number of lines with the original: it being a slippery subject, I have taken twice as much room to turn me in.

*For Glycera I burn, I die,
For beautiful Glycera; and why?
Never was nymph so fair as she;
I'm charm'd to live with her coquetry:
Whether she smiles or frowns she pleases,
I love her most, when most she teases:
And so divinely bright her face is,
He dances upon ice who gazes.*

This, Sir, I apprehend to be the true sense of the criticiz'd passage; and if so, Mr. Prior, and the rest of the translators, are right, and your criticism is wrong and ill founded.—The indecent freedom you have taken with that much honoured name calls for a severer answer: and your odd description of an agreeable coquet in particular, and indeed your performance in general, would almost tempt a man to make use of the *lex talionis*: and then, alas! how easy would it be to be more than even with you for your *Hottentot poet*, and to tittle you in your own *potatium*?

But as this seems to be one of your first essays, I chuse rather to forbear, and to lay you down a few rules for your future conduct.

Never exercise your critical acumen merely to shew a fecundity of invention, or to set your parts on strut.

Before you criticize, consult the ablest critics upon the subject. Take Mr. Prior's advice, however you may disapprove his translation. If ever he was in the right, he must be so in this.

Authors, before they write, should read.

Tho'

Tho' you are not to be bound down by the opinions of others, yet discover no fondness for your own.

Be sparing of your wit in cases where judgment only is concern'd.

Pique not yourself upon your being able to point out where great men have err'd; even tho' you should make it out ever so clearly.

One other rule I must add, in which all the former are included, and by which you will be greatly aided and assisted in the practice of them, viz. when you let loose your fancy or imagination, let decency and modesty hold the reins. For tho' modesty alone will not constitute a good critic, yet the want of it will render

the best contemptible. A proud, impetuous critic, be his abilities ever so great, will be sure to be despis'd and disappointed. He counter-acts himself, and sings under his own foundation. If *truth* is his aim, it will always be rejected, where pride would usher it in: if he contends for victory, it will never be granted him; at least till he is dead; and those prejudices to which his insolence had given birth, shall be dead with him.

I am, Sir, M A W

truly your friend,

and humble servant,

HYPERCRTICUS.

The BALANCE of PAINTERS.

By Monsieur

DU PLESS.

THE method I have taken is this: I divide my weight into twenty parts, or degrees. The twentieth degree is the highest, and implies *sovereign perfection*, which no man has fully arrived at. The nineteenth is the highest degree that we know, but which no person has yet gained. And the eighteenth is for those, who, in my opinion, have come nearest to perfection; as the lower figures are for those who appear to be further from it.

I have pass'd my judgment only on the most noted painters, and in the ensuing catalogue have divided the chief parts of the art into four columns; to wit, *composition*, *design*, *colouring*, and *expression*. By *expression* I mean not the character of any particular object, but the general thought of the understanding. And thus against each painter's name, we see his degree of merit in all the aforesaid four divisions.

We might introduce, among the most noted painters, several *Flemings*, who have very faithfully shewn truth

of nature, and been excellent colourists; but we thought it better to set them by themselves, because their taste was bad in other parts of the art.

It now only remains to be observed, that as the essential parts of paintings consist of many other parts, which the same masters have not equally possessed; 'tis reasonable to set one against another, in order to make a fair judgment. Thus for instance, *composition* arises from two parts, viz. *invention* and *disposition*. Now a painter may possibly be capable of inventing all the objects proper to a good composition, and yet not know how to dispose them, so as to produce a great effect. Again, in *design*, there is a taste and correctness; and a picture may have one of them only, or else both may appear jointly, but in different degrees of goodness; and by comparing one with another we may make a general judgment on the whole.

For the rest, I am not so fond of my own sentiments as to think they will

will not be severely criticized: but I must give notice, that in order to criticize judiciously, one must have a perfect knowledge of all the parts of a piece of painting, and of the reasons which make the whole good; for many judge of a picture only by the part they like, and make no account of those other parts, which either they do not understand, or do not relish.

NAMES

OF

PAINTERS.

NAME	Composition.	Design.	Colouring.	Expression.
ALBANO.	14	14	10	6
A. Barrocchio.	14	15	6	10
Baffano (Jacomo).	6	8	17	
Belino (John).	4	6	14	
Bourdon.	10	8	8	4
Le Brun.	10	16	8	16
The Carracches.	15	17	13	13
Da Caravaggio (Polyd).	10	17	15	15
Correggio.	13	13	15	13
Da Cortona (Pietro).	16	14	12	6
Diedembeck.	11	10	14	6
Dominichino.	15	17	9	17
Durer (Albert).	8	10	10	8
Giorgione.	8	9	18	4
Gioseppino.	10	10	6	2
Guerchino.	18	10	10	4
Holbein (Hans).	9	10	16	13
Jordano (Luca).	13	12	9	6
Jourdaens (James).	10	8	16	6
Lanfranco.	14	13	10	5
Van Leyden (Lucas).	8	6	6	4
Mich. Ang. Buonarrotti.	8	17	4	8

— Ang. da Caravaggio.	6	6	16	
Mutiano.	6	8	15	4
Palma the elder.	5	6	16	
Palma the younger.	12	9	14	6
Parmesan.	10	15	6	6
Penni (Fran.) il Fattore	15	8		
Del Piombo (Baptista).	8	13	16	7
Perugino (Pietro).	4	12	10	4
Pordenon.	8	14	17	3
Pourbus.	4	15	6	6
Pouffin.	15	17	6	15
Primaticcio.	15	14	7	10
Rembrant.	15	6	17	12
Reni (Guido).	13	9	12	
Romano (Julio).	15	16	4	14
Rubens.	18	13	17	17
Salviati (Francisco).	13	15	8	8
Santio (Raphael).	17	18	12	18
Del Sarto (Andrea).	12	16	9	3
Le Seur.	15	15	4	15
Teniers.	15	12	13	6
Testa (Pietro).	11	15		6
Tintoret.	15	14	16	4
Titian.	12	15	18	6
Del Vago (Pierino).	15	16	7	6
Vandyke.	15	10	17	13
Vanius.	13	15	12	3
De Udine (John).	10	8	16	3
Veronese (Paolo Cag).	15	10	16	3
Venus (Otho).	13	14	10	10
Da Vinci (Leonardo).	15	16	4	4
Da Volterra (Daniele).	12	15	5	8
Zuccharo (Taddeo).	13	14	10	9
Zuccharo (Friderico).	10	13	8	8

POETRY

POETRY.

very pathetic
Lady JANE GRAY to Lord GUILFORD DUDLEY.

WITH anguish that no force of words can tell,
In these sad lines I take my last farewell.
Could I with less reluctance part from thee,
Approaching death had no surprise for me;
That solemn prospect should my thoughts employ.

And banish every tender scene of joy:
But thou dost still return upon my soul;
What force the soft temptation can controul?
I meet thee still resistless in thy charms,
Sigh on thy breast, and languish in thy arms.

Oh, *Guilford*! 'tis no wretched love of life,
That fills my thoughts with this uneasy strife.

The flatt'ring blandishments of youthful years,
A promis'd kingdom, nor my country's tears;

For thee alone I'd live, for thee alone
I took the fatal poison of a crown.
No fond ambition stain'd my guileless mind,
Inspir'd with passions of a gentler kind:
With thee I would have chas'd some calm retreat,

Far from the dull formalities of state;
How careless, how serene my fleeting hours
Had pass'd in shady walks, and fragrant bow'rs.

Pleas'd with the murmurs of a smooth cascade,

Or near some crystal fountain, while it play'd,

Upon its flow'ry verge, with thee reclin'd,
My voice I to the melting lute had join'd,
And sooth'd thy soul with gentle strains of love.

Answer'd by all the music of the grove!

Where reve my thoughts?—*Alas*
me, grace divine!

This last, this darling object to resign!
Forgive this frailty of my tender years,
This guilty fondness, and these female tears.
Yet hear'n my witness stands, I would not buy

Ev'n *Guilford's* life, with one inglorious hie;
Nor dare my tongue, for all these ample skies

Contain, the form of sacred truth disguise.
Be Rome! be hell! in their revengeful pride,
Their flames, their rocks, and tort'ring arts defy'd!

A thousand glorious witnesses have stood
For this great Cause, and seal'd it with their blood.

Thou conqu'ring leader of a shining train
Of martyrs, for thy testimony slain!
In thy victorious name I dare engage
The utmost force of persecuting rage:
To men, to angels, be my soul unveil'd,
Nor any part of heav'nly truth conceal'd.
The glorious Cause that animates my breast,
My lips with holy triumph shall attest;
Attest it with my last expiring breath,
And finish on all the solemn pomp of death.

But darker scenes before my fancy rise,
And nature, vanquish'd, sinks in the surprise:

To make my utmost virtue, 'tis decreed,
That thou to Rome must first a victim bleed.
How faint thy wretched wife that hie
survive!

An hour beyond will be an age to live,
But, *Guilford*, keep thy sacred truth un-

And half my immortality is gain'd.

Ye virgin saints, that, in your early bloom,
From cruel tyrants met a fatal doom,
That dy'd the honour of the christian faith,
And boldly trod the same illustrious path:
To animate the youthful sufferer's breast,
Appear in all your heav'nly glories dress'd;
Shew him your sparkling crowns, the bright reward

For such distinguish'd constancy prepar'd;
Open your rosy bow'rs, your blissful state,
Your gardens of delight, and soft retreats,
Where gentle gales ambrosial odours blow,
And springs of joy in endless currents flow:
With smiling visions recreate his soul,
And e'er' doubting, anxious thought compose.

Lady GUILFORD DUDLEY to
lady JANE GRAY.

MA' every watchful night guard thy
life!

My lovely princess, and my charming wife!
For thee I importune the skies with pray'rs
And waste the tedious hours in gloomy care,
Were I from all the world but thee confin'd,
I'd call my fate propitious still, and find
These prison walls would prove a first re-

From all the restless passions of the great.
Sick, ev'ry ambition, to thy sacred hill!
And with thy kindred hands forever dwell!
Were I, my fair, again possess'd of thee,
What joys were kingdoms, and their crowns,

Inglorious in some blissful shades I'd prove
The silent joys of unobscured love.

Why was thy birth deriv'd from ancient
kings?

Our mis'ry from this fatal greatness springs
Indulgent love a gentler lot design'd,
Nor form'd for publick cares thy guiltless
mind;

Thy thoughts were all employ'd on softer
themes,

Tender and inopent as infants dreams;
And yet---but heav'n the title disallows,
A crown, methought, look'd glorious on thy
brows.

In ev'ry look, in all thy graceful mein,
The brightest rays of majesty were seen;
Imperial beauty sparkled in thy eyes,
I gaz'd with ecstacy, and new surprize;
A thousand times I press'd thy lovely hand,
And cry'd, 'Twas form'd a scepter to command,

But these gay scenes for ever take their
flight,
Like some fantastick vision of the night,

Oh! could my death the angry queen ap-
pease,

Could that alone a raging faction please,
Unterris'd I'd meet the publick storm,
And challenge death in ev'ry dreadful form,
But, oh, what horrors rise!--thy tender
life!

What wou'd I speak? my lov'd, my beau-
tiful wife!

What counsel can thy wretched husband give?
On any terms I fain would have thee live.
Forgive my flagg'ring faith, my coward
heart,

My better thoughts disclaim this shameful
part,

What course can my distracting passions take,
When thou, when truth, when heav'n it-
self's at stake?

To endless darkness would I drag thee down,
And poorly rob thee of a martyr's crown.
May heav'n forbid!-----I'll be thy joyful
guide,

Nor shall the fatal stroke our souls divide.

O death! where is thy boasted conquest
now?

Where are the frowns and terrors of thy
brow?

Thou hast an angel's heavenly form and air;
Pleasures and graces in thy train appear:
Ten thousand kind transporting scenes arise;
Oh, come, my fair! they call us to the skies.
Beauties like thee, in nature's early pride,
Undaunted, for their sacred faith have dy'd;
With theirs, with all th' illustrious names
of old,

Thy *Bright* glory, thine shall be sharpl'd.

CONTENTMENT.

Farewel aspiring thoughts, no more
My soul shall leave the peaceful shore,
To fail ambition's main;
Fallacious as the harlots kiss,
You promise me uncertain bliss,
And give me certain pain.

A beauteous prospect first you shew,
Which ere survey'd, you paint anew,
And paint it wondrous pleasant;
This in a third is quickly lost;
Thus future good we covet most,
But ne'er enjoy the present,

Deluded on from scene to scene,
We never end, but still begin,
By flattering hope betray'd;
I'm weary of the painful chase,
Let others run this endless race
To catch this flying shade.

Let others boast their useless wealth;
Have I not honesty and health,
Which riches cannot give?

Let others to preferment soar,
And, changing liberty for power,
In golden shackles live.

'Tis time at length I should be wife,
'Tis time to seek substantial joys;
Joys out of fortune's pow'r:
Wealth, honours, dignities, and fame,
Are toys the blind capricious dame
Takes from us ev'ry hour.

Come, conscious virtue, fill my breast;
And bring content, thy daughter, dress'd
In ever smiling charms:

Let sacred friendship too attend;
A friendship worthy of my friend,
Such as my *Lælius* warm.

With these I'll in my bosom make
A bulwark fortune cannot shake,

Tho' all her storms arise;
Look down and pity gilded slaves,
Despise ambition's giddy knaves,
And wish the fools were wise,

Audrey, Lyce, Hor. Lib. 4. Ode 13.

A T length mother *Gunter* the Gods hear
my pray'r,
They've heard me at length mother *Gunter*;
You're grown an old woman, yet romp,
drink and swear,

And ape all the tricks of a bunter.
You invoke with a voice that tremblingly
squeaks

Brisk *Cupid*, tho' sure of denial;
He fluns you, and basks in the blossomy cheeks
Of Miss *Gipsy*, that plays on the viol.
He flies by the trunk that is sapless and bare
To the pliant young branches he comes up;
Age has hail'd on thy face, and has snow'd
on thy hair,

And thy green teeth have eat all thy gums
Nor

Nor thy sack, nor thy necklace, thy watch,
 nor thy ring,
 Have restor'd thee to youth, or retarded
 Those years which old Time, and his friend
Vinegar Wing,
 In the almanack long hath recorded.

Oh! where are those beauties, that bloom,
 and that grace,
 Those lips that could breath inspiration;
 That stole me away from my self, and gave
 place

To none other but *Nan* in the nation?
 But poor *Nan* is dead, and has left you her
 years

As a legacy, which the good heavens
 Have join'd to your own, and a century
 clears,
 And is just, Mam, the age of you ravens.

Then remain a memento for each jolly soul,
 Who of *Penny's* club's a staunch member;
 That love, hot as fire, must be burnt to a coal,
 As the broomstick concludes in an ember.

ON FRIENDSHIP.

By the honourable Mr. Harvey Aston.

Friendship, peculiar gift of heav'n,
 The noble minds delight and pride;
 To men and angels only giv'n,
 To all the lower world deny'd.

While lust unknown among the blest,
 Parent of rage and hot desires,
 The human and the savage breast,
 Inflames alike with hot desires.

With bright, but oft destructive gleam,
 Alike o'er all his lightnings fly;
 Thy lambent glories only beam,
 Around the fav'rites of the sky.

Thy gentle flows of guiltless joys
 On fools and villains ne'er descend;
 In vain for thee the monarch sighs,
 And hugs the flatterer for the friend.

When virtues, kindred virtues meet,
 And sister souls together joyn,
 Thy pleasures, permanent as great,
 Are all transporting, all divine.

Oh! should thy flames then cease to glow,
 When souls to happier climes remove,
 What rain'd our virtue here below,
 Shall aid our happiness above.

An old SONG.

WHEN the bright God of day,
 Drove to westward each ray,

And the evening was charming and clear,
 The swallows amain
 Nimbly skim o'er the plain,
 And our shadows like giants appear.

In a Jessamine bower,
 When the Bean was in flower,
 And *Zephyrs* breathe odours around;
 Lovely *Celia* was sat
 With her song, and spinnet,
 To charm all the groves with the sound.

Rosy bowers she sung,
 While the harmony rung,
 The Birds they all flutt'ring arrive;

The industrious bees
 From the flow'rs and trees
 Gently hum with their sweets to the bees.

The great God of love,
 As he rang'd o'er the grove,
 By *Zephyrs* conducted along;
 As she touch'd o'er the strings,
 He beat time with his wings,
 And loud echo repeated the song.

Oh! ye rovers, beware
 How you venture too near,
 Love is doubly arm'd for to wound;
 Your fate you can't shun,
 And you're surely undone,
 If you rashly approach near the sound.

*To a Gentleman, on his intending to
 cut down a grove to enlarge his
 Prospect.*

(By a Lady.)

IN plaintive sounds that turn to woe
 The sadly sighing breeze,
 A weeping *HAMADRYAD* mourn'd
 Her fate-devoted trees.

Ah! stop thy sacrilegious hand,
 Nor violate the shade,
 Where Nature form'd a silent haunt
 For contemplation's aid.

Can'st thou, the son of Science, breed
 Where learned *Ips* flow'd,
 Forget that, nurs'd in sheltering groves,
 The *Græcian* genius rose.

Within the plantanes spreading shade,
 Immortal *Plato* taught;
 And fair *Lyceum* form'd the depth
 Of *Aristotle's* thought.

To *Latian* groves reflect thy views,
 And bless the *Tuscan* gloom;
 Where eloquence deplor'd the fate
 Of liberty and *Rome*.

Retir'd beneath the beechen shade,
 From each inspiring bough
 The muses wove th' unfading wreaths,
 That circled *Virgil's* brow.

R. 2

Refect,

Reflex, before the fatal ass
My threaten'd doom has wrought;
Nor sacrifice to sensual taste
The nobler growth of thought.

Not all the glowing fruits that blush
On *India's* sunny coast,
Can recompence thee for the worth
Of one idea lost.

My shade a produce may supply,
Unknown to solar fire;
And what excludes *Apollo's* rays
Shall harmonise his lyre.

SENECA, ex THYRSTE.

AG. a. Chor.

*Sic quicunque voluit, patens
Aula cubina lubrico.*

UPON the slippery tops of human state,
The gilded pinnacles of fate,
Let others proudly stand, and for a while
The giddy danger to beguile,
With joy, and with disdain look down on all
Till their headsturn, and down they fall.
Me, O ye Gods, on earth, or else so near
That I no fall to earth may fear,
And, O ye Gods, at a good distance seat
From the long ruins of the great,
Here wrapt in the arms of quiet let me lye,
Quiet companion of obscurity.
Here let my life with as much silence slide
As time, that measures it, does glide.
Nor let the breath of infamy, or fame,
From town to town echo about my name:
Nor let my homely death embroider'd be,
With scutcheon, or with elegy.
An old *Phœbean* let me die;
Alas! all then are such as well as I.
To him, alas! to him, I fear
The face of death will terrible appear,
Who in his life flatter'd his senseless pride
By being known to all the world beside,
Does not himself, when he is dying, know,
Nor what he is, nor whether he's to go.

The XLth ODE of HORACE.

Book III. Imitated.

A pastoral SONG.

To the Tune of COLIN's Complaint.

ON E'ning the loveliest pair,
That ever frequented the plain,
Bright *Lydia*, th' all-conquering fair,
And *Damon*, the beautiful swain,
Sat down in a jessamin grove,
Where a morn'ring rivulet stray'd,
When *Damon* to kindle old love
Thus softly reproach'd the fair maid;

DAMON.

O *Lydia*, whilst I was that be,
That only was blest with your charms,
And you no one shepherd but me
Ever folded within your soft arms;
Then your *Damon* all-cheerful did sing,
And his happiness yielded to none;
Despis'd all the pomp of a king,
And slighted a glittering throne.

LYDIA.

False *Damon*, the virgin replied,
Whilst you constant and faithful did
prove,
Consuming whole days by my side
In sighing and talking of love;
Whilst *Phœbe's* beauty did yield
To mine in your delicate eye;
Then I was the pride of the field;
No queen was so happy as I.

DAMON.

Ah! name not that beautiful dame,
She hath perfectly ravish'd my heart,
Her charms set me all in a flame,
Which she fans with her musical art.
For one touch of that pow'rful breath,
Wounds a heart, as it pierces an ear;
For her I would freely meet death,
Would the pow'r in my goddess but spare.

LYDIA.

Alcis the gay, blooming youth,
That treads on the flow'ry plains,
With innocent arts, and pure Truth,
My heart in his bosom detains
Still burning with mutual desire,
Unbroken delights we enjoy;
Far oftner than once I'd exclaim
To save the adorable boy.

DAMON.

But now, if my heart should return
To the duty it owes you again;
Should it leave *Amorille* to mourn
A conquest she could not maintain;
If humbly your pardon he'll crave,
And sigh, when he thinks of the time
He slighted your love;—will you leave
Your *Damon* to die for his crime?

LYDIA.

Ah no! tho' *Alcis*, the fair,
His charms, like a planet displays,
And thou art inconsistent as air,
And as angry as bellowing seas;
Yet with thee a long series of years,
Like a minute of joy I'd consume,
And at death not lament you with tears,
But lay myself down in your tomb.
This said, the dropp'd down in his arms,
And all in an ecstasy lay;
Then surrender'd a treasure of charms,
Whilst she blush'd like the goddess of May,
The birds from the branches above
Beheld, and purr'd like the like bliss,
With melody fill'd the whole grove,
And whistled at every kiss.

*On the Death of his Grace the late
Duke of RICHMOND.*

Bless'd in the vision of effulgence bright,
Where happy souls their maker's
name repeat,
Where spring eternal blooms to cheer the
sight,
And notes seraphic ev'ry joy complete;
Thy bless'd transition, *Lenox*, who'd deplore?
Or grieve on earth's dull joys thou art no
more?

But when, with pensive beauty, we trace thy
mind,
Thy hand still open to a bounteous deed;
Thy ear to ev'ry wretch's grief inclin'd;
Then ev'ry *Britten*'s melting heart does
bleed;
When we recount thy god-like virtues o'er,
Then we repine that *Richmond* is no more.

*On miss J——s of Ch——a: A
young lady, as remarkable for her
Beauty, as that village is for
its production of Attick Salt; and
the inhabitants of it, for their
superior knowledge of the affairs
of mankind. By one of her many
Admirers.*

—*Paulo majore canimus.*

THE flowers which my garden yields
Are wondrous sweet and gay;
But only do their fragrance please,
When *Sally* is away.

While I the other morning stood
Admiring *Fiera*'s care;
At once the shrubs and flowers droop'd,
I thought the goddess there.

But soon, transported! I did I see,
My dear love smiling maid,
So like their guardian, (in her bloom)
To her they homage paid.

Thus *Sally*'s perfect form commands
Respect from all the earth;
For lavish nature never yet
Produc'd a finer birth.

If *Paris* had but now to give,
Another golden prize;
He'd surely rank my fair one with
The beauty of the skies.

Or, had it been in *Fenn*'s Pow'r,
She'd offer'd her to *Paris*;
And he, instead of *Helen*'s charms,
Had fill'd in quest of *Sally*'s.

*To the Author of MAGAZINE of
MAGAZINES.*

**LOVE'S TRIUMPH. A pastoral dialogue
between COLLIN and LAURA.**

COLLIN.

WER'T thou but kind—how blest I'd be!
The gods themselves should envy me;
I'd lead thee to sweet *Jessamine* bow'rs
Bespearl'd with late descending show'rs;
On verdant banks we'd love and play,
And while the rapturous hours away.

LAURA.

Cease—*Collin* cease; it ne'er can be,
Bliss may't thou prove—but not with me.
Tempt me no more with *Jessamine* bow'rs
Bespearl'd with late descending show'rs
Nor verdant banks where lovers play
But haste, deluder, haste away.

COLLIN.

Consent, my charmer, with a smile
To press with me the tasted foll—
Where fragrant woodbines hang, we'll stray
Here while you sleep, I'll taste my lay,
And shield thee in an amorous fold
From noon-day heat, and midnight cold.

LAURA.

Thy soothing strains might faints beguile,
And make the rigid vestal smile.
—But Oh! with thee, if I shou'd stray,
And listen to thy flattering lay,
Too soon, I fear, I shou'd behold
Thy noon-day heat, as midnight cold.

COLLIN.

Cease, the suspicious lovely fair,
Let us to painted meads repair;
Here I will crop the breathing rose,
And for thy brow's a wreath compose
Thou shalt be goddess of the groves,
And all shall wonder at our loves.

LAURA.

Shou'd I to this fond tale give ear,
And rashly run—I know not where;
When thou hast crop'd the blushing rose,
And victim-like beseech my brows;
If the too faithless *Collin* roves
Oh! how will all deride our loves!

COLLIN.

Whence are these doubts, enchanting maid?

LAURA.

—'Twill be too late when I'm betray'd!

COLLIN.

Banish your fears my fair, away!

LAURA.

—Shall then?—can I?—quest I stray?

COLLIN.

When love commands how vain's a delay?

LAURA.

—Take me, *Syrus*!—I obey.

EXTRACTS

EXTRACTS from the MAGAZINES and other Periodical Pieces.

Mr. Warburton's Definition of a Miracle refuted.

(From the Gentleman's Magazine.)

SIR, *York, June 15.*
A Very celebrated writer has lately published a book, entitled *Julian*; the design of which is, it seems, to shew, that the earthquake and fiery eruption, which defeated that emperor's attempt to rebuild the temple of Jerusalem, were miraculous. The author gives this definition of a miracle, P. 241. "The agency of a superior being on any portion of the visible creation lying within the reach of our senses, (whereby it acquires properties and directions different from what we hold it capable of receiving from the established laws of matter and motion) we call a miracle." I beg to observe, that any portion of the creation lying within the reach of our senses is entirely different from the agency of a superior being on it. What lies within the reach of our senses, is perceived by sense: the agency of a superior being, on a thing perceived by sense, is not perceived by sense. But we are told, that a miracle is the agency of a superior being. From whence it follows, 1. that no miracle was ever perceived by sense 2. That the earth-

quake and fiery eruption, which defeated *Julian's* attempt, were not miraculous; for these were within the reach of sense. As this doctrine, that miracles are not objects of sense, is altogether new and strange, I am apt to suspect our author is a little mistaken in his definition. It seems however very unaccountable, that a gentleman should write a treatise on miracles, without knowing what a miracle is, or wherein it consists: nor is it easy to believe, that a man, whose judgment is so penetrating as to discern that St. *Chrysostom* has more good sense than *Plato**, can be capable of so grossly contradicting himself. If the philosopher is uneasy at the preference given to the saint, he may perhaps comfort himself by recollecting, that, in the opinion of this same gentleman, the author of the *enquiry into the nature of the soul* excels them both †. *Div. Legat.*

As to the words within the parenthesis (*whereby it acquires, &c.*) I shall for the present content myself with observing, that they are to the full as unmeaning and unintelligible, as the passage now censured.

I am, Yours, &c. R. T.

The apocryphal Books of JUDITH, TOBIT, and ESDRAS, abound with Indecencies, and Falshoods.

(From the Gentleman's Magazine.)

SIR, *June 11, 1750.*
PErusing your *May Mag.* (p. 223, H) I met with a quotation from a pamphlet published about 10 years

ago, entitled an *Essay on the Apocrypha* to which no answer has been given, that I know of, nor the least attempt made towards justifying the

* P. 11. Introduction,

† This author is said to be one *Baxter*

practice of which it complains. The author (who is now enter'd upon the 81st year of his age) continues to be of the same opinion as he was when he compos'd the said essay, which he did in great straits of time, the manuscript copy having been written in the compass of 3 or 4 days, some particular circumstances the author was then in (which it does no way import the publick to be acquainted with) having oblig'd him to draw it up in so hasty a manner, as render'd it an *heap*, rather than a *frame* of thoughts; and there are also several *errata* (especially in the *latin* quotations) occasioned by the author's distance from the press; besides which he is free to acknowledge, that in some parts of it he has us'd a too great acrimony of stile, which, upon cooler thoughts, he does not himself approve, and for which he begs pardon of his readers (being better pleas'd with the soft language of the *candid disquisitions*): but the author cannot but think still, that with all its faults it deserves some consideration, and that the practice it animadverts upon, ought either to be *discontinued* or *defended*; the latter of which he despairs of ever seeing done to any purpose, unless such a strange *metamorphosis* could be found out, and made practicable, as that of changing *falsehood* into *truth*; or such a contradiction reconciled as reading that for the *instruction*, which evidently tends to the *destruction* of good manners. But to say no more upon this melancholy subject; what I aim at in this address is, to send you a transcript of a few passages from authors of very eminent name and note, and who made no small figure in the established church, with relation to some of those books, which are read from the desk on several week-days, and particularly that of *Judith*—I shall begin with an abstract of what the great and celebrated historian, Sir *Walter Raleigh*,

has written in his famed *History of the World*, Book 2. Part 1. Chap. 27. Sect. 5. where he expresses himself in these strong and emphatical terms, [That the kings *Arphaxad* and *Nabuchodonosor* found out by *Tarnish-lur*, are the children of meer phantasy, is so plain, that it needs no proof at all, &c. I have, says he, (referring to what he had written) chased *Holofernes* out of all parts of time, and have left him and his great expedition, *extra anni solisque vias*, in an age that never was, and places that were never known.] To which let me add, that a story which appears to be no better than a romance (and it is much to be wish'd that it had been a more innocent one) can't surely be fit to be read with so much solemnity in a place that is, or should be, sacred to truth.

Dr. *Comber* (whose zeal for the church of *England* is sufficiently known) in his advice to the *Roman Catholics*, p. 74. edition 4. asserts, that in the *Apoc.* books there are some things wicked, (meaning no doubt in the stories of *Judith* and *Tobit*) and others notoriously false; and he refers in the margin to 2 or 3 places, tho' he might have pointed to many others. And can such *Jewish* fables, false and wicked tales, and stories, be thought proper to be bound up with the pure word of God, or to be read in the ears of christian people? *Pudet, pigetque talia referre.*

The very learned and pious Bp. *Patrick*, in his comment upon 2 *Chron.* xxxvi. 19. 4to. says, "it is a very absurd supposition of some, who think that all the sacred books were burnt, and restored again by *Ezra* out of his memory after the captivity. But this extravagant story was brought upon the stage by the apocryphal *Esdra*, and was not known till the beginning of the 3d century; when that author, half Jew, half Christian, lived.—Now

can it be judged decent to bind up the odd enthusiastick dreams of the counterfeit *Esdras* with the true *Ezra*, &c.?"

The writer of this took notice, with pleasure, of the remarks made by the excellent authors of the *Can-did Disquisitions* (very justly so filed) upon this subject in p. 292. of that noble performance; and I shall only add, that he greatly laments the lit-

tle regard that seems to have been hitherto paid to such a reasonable and charitable attempt, and the ill natured reflections that have been made upon it, by some who, 'tis feared, hate any thing that deserves to be called *reformation*. If you think it worth your while to insert this into your next, you will oblige
Yours, &c.

T. S. D. D.

An Anecdote, written by bishop ATTERBURY, in a spare leaf before Sir NATH. BRETT's Translation of Father Paul's History of the Council of Trent.

(An Original, from the Student.)

WHEN Dr. Duncomb was sick at *Venice*, father *Fulgentio*, with whom he was in the strictest intimacy, visited him, and finding him under great uneasiness of mind as well as body, pressing him to disclose the reason of it, asking him, amongst other things, whether any nobleman under his care had miscarried, or his bills of return had failed him, offering him in this latter case, what credit he pleased at *Venice*: After many such questions and negative answers, Dr. Duncomb was at last prevailed with to own his uneasiness, and give this true account of it to the father. He said, he had often begg'd of God, that he might end his life where he might have opportunity of receiving the blessed sacrament according to the rites and usages of the church of *England*; that considering he spent his life in travelling, chiefly through popish countries, this was a happiness he could never reasonably promise himself, and that his present despair of it in the dangerous condition he was in, was the true occasion of that dejection, which father *Fulgentio* observed in him. Upon this, the father bid him be of good cheer; told him he had an *Italian* translation of the *English* liturgy, and would come the next day with one

or two more of his convent, and administer it to him in both kinds, and exactly according to the *English* usage: And what he promised he performed. The next day Dr. Duncomb received it from his hands, who outliving his distemper and returning into *England*, told this story often to my Lord *Hutton* (captain *Hutton's* father) about the years 1660, — 61, 62. This I had from captain *Hutton's* mouth in the year 1669.

OS. 11. 1701.

FA. ATTERBURY.

In March 1708-9, I met capt. *Hutton* again, and put him in mind of this story, which I desired him to repeat, and he did it without varying in any circumstance but one only, viz. that *Fulgentio* did not actually administer the sacrament to Dr. Duncomb, the doctor refusing to accept a kindness of that dangerous nature, which might involve *Fulgentio* in trouble, unless he was in the utmost necessity, but recovering from that time he made no use of *Fulgentio's* proffer. He added, that father told Dr. Duncomb, that there were still in the convent seven or eight of father *Paul's* disciples, who met sometimes privately to receive the sacrament in both kinds.

Of the BITE of mad ANIMALS.

[From the Gentleman's Magazine.]

S I R,

THE dreadful effects of bites from mad animals, have frequently engaged my thoughts—but my attention has been afresh excited, and particularly determined to this melancholy subject, by an instance of the *Hydrophobis*, that, with terror, I beheld a few days since, and with a surgeon united my endeavours to relieve, but in vain. The unhappy patient, in the last 24 hours of his life, took two doses of *Musk* and *Cinnabar*, lost above 50 ounces of blood, took *Turpeth Mineral*, and work'd it off with water-gruel, strongly impregnated with *Nitre*; had two glysters with nitre and vinegar—took *Opiates*, after the vomiting, mix'd with *Castor* and *Valerian*: his pulse before bleeding was hard, full and strong—but after losing 24 ounces of blood, more or less, became softer, and he seem'd to swallow with less reluctance; but the pulse return'd to its former hardness, tho' not so full.

To prevent, as much as possible, such catastrophes for the future, no human means seem so proper as a critical enquiry into the many boasted antidotes to this poison: that physicians, surgeons, &c. may be able to ascertain the comparative value of the several methods now in esteem: such as Dr. Mead's *Pulvis Antilyssus*—Dr. James's *Turpeth Mineral*—the *Musk* and *Cinnabar*, &c. This seems to be of the highest importance, that no unhappy man, by a partial trust in one, may slight the assistance of the other, and repose himself in fatal security, till awak'd out of his pleasing confidence by the irresistible harbingers of this merciless disease. I therefore take this opportunity earnestly to intreat all persons whatsoever, who have

been witnesses of the good effects, and more especially of the inefficacy, of these or any other antidotes, to communicate such instances for the public good. Dr. Mead, a gentleman of indisputable veracity, and unquestionable skill, is positive as to the success of his medicine.—Thus far all is well—deadly is the poison, but no less certain the antidote.—Nevertheless the censure of *Boerhaave* stands uncontradicted, and in full force against this medicine, amongst many other magnificent trifles. What stress is to be laid on his opinion, I don't pretend to say, nor upon *Quincy's*—the author of the *Parmacopœia Reformata*—or the writer of *Boerhaave's* life, who all express their diffidence of it. Dr. James in his dispensatory says, he never yet knew it experienced in man, but where other methods have been tried at the same time; so that it was not possible to know to which to ascribe the cure, but has shown it given to dogs, and not with success. He has also been informed, that a man near *Smithfield*—another at *Norwington*—another at *Bury*, took this medicine, from the first, with the utmost regularity, and yet died mad.

When the symptoms are come on, there is a greater concurrence in the method as well as prognostic. *Boerhaave*, *Mead* and *Shaw*, direct profuse bleeding, and cooling medicines, and the method is justified by two instances of cure, in *Phil. Transf.* under the care of Drs. *Hartley*, *Sandys*, *Petre*, and other physicians of *St. George's* hospital. To these cases I refer the curious, not being positive as to the circumstances. The Academy of sciences also exhibit a case or more cur'd by immersion.

merſion in water, which Boerhaave alſo recommended. (*See p. 195*). It would be uſeful to know what in-

ſtances there are of ill effects from ſaliva, or touching the blood, &c.

Your conſtant reader, F.

Allegory of LABOUR and REST.

(From the Rambler.)

Quod caret alterna Requite durabile non eſt. OVID.

IN the early ages of the world, as it is well known to thoſe who are verſed in antient traditions, when innocence was yet untainted, and ſimplicity unadulterated, mankind was happy in the enjoyment of continual pleaſure, and conſtant plenty, under the protection of REST; a gentle divinity, who required of her worſhippers neither altars nor ſacrifices, and whoſe rites were only performed by proſtrations in ſhades of jafmine and myrtle, upon tufts of flowers, or by dances on the banks of rivers flowing with milk and neſtar.

Under this eaſy government the firſt generation breathed the fragrance of perpetual ſpring, eat the fruits, which, without culture, fell ripe into their hands, and ſlept under bowers arched by nature, with the birds ſinging over their heads, and the beaſts ſporting about them. But by degrees they began to loſe their original integrity. Each, though there was more than enough for all, was deſirous of appropriating part to himſelf: then enter'd Violence and Fraud, and Theft and Rapine. Soon after Pride and Envy broke into the world, and brought with them a new ſtandard of wealth. For men, who till then thought themſelves rich when they wanted nothing, now rated their demands not by the calls of nature, but by the plenty of others; and began to conſider themſelves as poor, when they beheld their own poſſeſſions exceeded by thoſe of their neighbours. Now only one could be happy, becauſe only one could have moſt, and that

one was always in danger, leſt the ſame arts by which he had ſupplanted others ſhould be practiſed upon himſelf.

Amidſt the prevalence of this corruption, the ſtate of the earth was changed; the year was divided into ſeaſons; part of the ground became barren, and the reſt yielded only berries, acorns and herbs. The ſummer and autumn indeed furniſhed a courſe and inelegant ſufficiency, but winter was without any relief; and FAMINE, with a thouſand diſeaſes, which the inclemency of the air invited into the upper regions, made havock among men, and there appeared to be danger leſt they ſhould be deſtroyed before they were reformed.

To oppoſe the deſtroyations of FAMINE, who ſcattered the ground every where with carcaſes, LABOUR came down upon earth. LABOUR was the ſon of NECESSITY, the nurſeling of HOPE, and the pupil of ART; he had the ſtrength of his mother, the ſpirit of his nurſe, and the dexterity of his governeſs. His face was wrinkled with the wind, and ſwarthy with the ſun; he had the implements of huſbandry in one hand, with which he had turned up the earth; in the other hand he had the tools of architecture, and raiſed walls and towers at his pleaſure. He called out with a rough voice, "Mortals! ſee here the power to whom you are conſigned, and from whom you are to hope for all your pleaſures, and all your ſafety. You have long languiſhed under the dominion of REST, an impotent and deceitful goddeſs, who can neither protect nor re-

lieve

"believe you, but resigns you to the first attacks of either FAMINE or DISEASE, and suffers her shades to be invaded by every enemy, and destroyed by every accident."

"Awake therefore to the call of LABOUR. I will teach you to remedy the sterility of the earth, and the severity of the sky; I will compel summer to find provisions for the winter; I will force the waters to give you their fish, the air its fowls, and the forest its beasts; I will teach you to pierce the bowels of the earth, and bring out of the dark caverns of the mountain metals which shall give strength to your hands, and security to your bodies, by which ye may be covered from the assaults of the fiercest beasts, and with which you shall fell the oak, and divide the rocks, and subject all nature to your use and pleasure."

Encouraged by this magnificent invitation, the inhabitants of the globe considered LABOUR as their only friend, and hastened to his command. He led them out to the fields and mountains, and shewed them how to open mines, to level hills, to drain marshes, and change the course of rivers. The face of things was immediately transformed; the lands were covered with towns and villages, encompassed with fields of corn, and plantations of fruit trees; and nothing was seen but heaps of grain, or baskets of fruit, full tables, and crowded storehouses.

Thus LABOUR and his followers added every hour new acquisitions to their conquests, and saw FAMINE gradually dispossessed of his dominions; till at last, amidst their jollity and triumphs, they were depressed and amazed by the approach of LASSITUDE, who was known by her sunk eyes and dejected countenance. She came forward trembling and groaning; at every groan the hearts of all those that beheld her

lost their courage, their nerves slackened, their hands shook, and the instruments of LABOUR fell from their gripe.

Shocked with this horrid phantom they reflected with regret on their easy compliance with the solicitations of LABOUR, and began to wish again for the golden hour which they remembered to have passed under the reign of REST, whom they resolved again to visit, and to whom they intended to dedicate the remaining part of their lives. REST had not left the world; they quickly found her, and to atone for their former desertion, invited her to the enjoyment of those acquisitions which LABOUR had procured them.

REST therefore took leave of the groves and vallies, which she had hitherto inhabited, and entered into palaces, reposed herself in alcoves, and slumbered away winter upon beds of down, and the summer in artificial grottos with cascades playing before her. There was indeed always something wanting to complete her felicity, and she could never lull her returning fugitives to that serenity, which they knew before their engagements with LABOUR: nor was her dominion entirely without controul, for she was obliged to share it with LUXURY, though she always looked upon her as a false friend, by whom her influence was in reality destroyed, while it seemed to be promoted.

The two soft associates, however, reigned for some time without any visible disagreement, till at last LUXURY betrayed her charge, and let in DISEASE to seize upon her worshippers. REST then flew away, and left the place to her two enemies, who employed all their arts to fortify themselves in their possession, and to strengthen the interest of each other.

REST had not always the same enemies, in some places she escaped the

the incursions of DISEASE; but had her residence invaded by a more slow and subtle intruder; for very frequently when every thing was composed and quiet, when there was neither pain within, nor danger without, when every flower was in bloom, and every gale freighted with perfumes, SATIETY would enter with a languishing and repining look, and throw herself upon the couch placed and adorned for the accomodation of REST. No sooner was she seated, than a general gloom spread itself on every side, the groves immediately lost their verdure, and their inhabitants desisted from their melody; the breezes sunk in sighs, and the flowers contracted their leaves and shut up their odours. Nothing was seen on every side but multitudes wandering about they knew not whither, in quest they knew not of what; no voice was heard but of complaints that mentioned no pain, and murmurs that could tell of no misfortune.

REST had now lost her authority. Her followers again began to treat her with contempt; some of them united themselves more closely to LUXURY, who promised, by her arts, to drive SATIETY away, and others, that were more wise, or had more fortitude, went back again to LABOUR, by whom they were indeed protected from SATIETY, but delivered up in time to LASSITUDE,

and forced by her to the bowers of REST.

Thus REST and LABOUR equally found their reign of short duration and uncertain tenure, and their empire liable to inroads from those who were alike enemies to both. They each found their subjects unfaithful, and ready to desert them upon every opportunity. LABOUR saw the riches which he had given, always carried away an offering to REST, and REST found her votaries in every exigence flying from her to beg help of LABOUR. They, therefore, at last determined upon an interview, in which they agreed to divide the world between them, and govern alternately, allotting the dominion of the day to one, and that of the night to the other, and to guard the frontiers of each other, so that, whenever hostilities were attempted, SATIETY should be intercepted by LABOUR, and LASSITUDE expelled by REST. Thus the ancient quarrel was appeased, and, as hatred is often succeeded by its contrary, REST afterwards became pregnant by LABOUR, and was deliver'd of HEALTH, a benevolent goddess, who consolidated the union of her parents, and contributed to the regular vicissitudes of their reign, by dispensing her gifts to those only who shared their lives in just proportions between REST and LABOUR.

Several Relations touching the Nature of those Perpetual Lamps, which have continued burning for many Centuries together, &c.

(From the British Magazine.)

Quod ad lucernas attinet, illæ in omnibus fere monumentis inveniantur.

S I R,

SINCE you have entertained your readers with several curious pieces, which refer to nature and art, I doubt not, but the subsequent passages of those perpetual lamps,

which have continued burning (in the sepulchres of the antients) for many centuries together, without any fresh supply, will prove acceptable.

All fire, but especially flame, says philosophers, is of an active and stirring nature, and cannot possibly subsist without motion: Now there are several

several authors who have treated of this subject by the by, tho' none, says the learned judicious bishop *Wilkins*, that have writ any thing to the purpose, (except the ingenious *Fortunius Licetus*) from whom we shall beg leave to borrow some undeniable proofs, which we hope will be suitable to our present enquiry.

First then, that there hath been such lamps, *St. Austin* mentions one of them in a temple dedicated to *Venus*, which was always exposed to the open weather, and could never be extinguished ^a. *Pancyrrollus* mentions a lamp found in his time, in the sepulchre of *Tullia*, *Cicero's* daughter, which had continued there for 1550 years, but was presently extinguished upon the admission of new air ^b. And 'tis commonly reported of *Cedrenus*, that in *Justinian's* time, there was another burning lamp found in an old wall at *Antioch*; which had remained so for above 500 years, there being a crucifix placed by it; hence it appears, that they were in use with the primitive christians ^c. But more especially remarkable is that of *Olybius*, which had continued burning for 1500 years: The relation is this: "As a rustick was digging the ground by *Padua*, he found an urn, in which there was another urn, and in this a lesser, with a lamp clearly burning; on each side of it there were two other vessels, both of them full of a pure liquor, the one of gold, the other of silver." Hence we may probably conjecture, that it was some chemical secret by which it was contrived.

Baptista Porta, tells us of another lamp, burning in an old marble sepulchre, belonging to some of the ancient *Romans*, enclosed in a glass

vial, found in his time, about the year 1550, in the *Iffe Nefis*, which had been buried there before our Saviour's incarnation ^d. In the tomb of *Pallas* the *Arcadian*, who was slain by *Turnus* in the *Trojan* war, there was found another burning lamp in the year of our lord 1401 ^e. Whence it would seem that it had continued there for above 2600 years; and being taken out, it continued burning, notwithstanding either wind or water, with which some strove to quench it, nor could it be extinguished 'till they had spilt the liquor in it ^f. *Ludovicus Vivus* tells us of another lamp that continued burning for 1050 years, which was found a little before his time ^g.

There is another relation of a certain man, who, upon digging somewhat deep in the ground, met with something like a door, having a wall on each hand of it, from which he cleared the earth; he forced open the door, and there discovered a fair vault, towards the farther side of which was the statue of a man in armour, setting by a table, leaning upon his left arm, and holding a sceptre in his right hand, with a lamp burning before him; the floor of this vault being so contrived, that upon the first step into it, the statue erected itself from its leaning posture, upon the second step, it lifted up the sceptre to strike, and before the man could approach near the lamp, to take hold of it, the statue struck and broke it to pieces; such care was had that it might not be taken away, or discovered; and the learned and judicious *Mr. Camden*, in his description of *Yorkshire*, pag. 572, speaking of the tomb of *Constantius Chlorus*, broken up in those times, mentions such a lamp to be found within it.

^a *St. Austin*, de civit. de l. 21. cap. 6.
part. 1. l. 4. cap. 12.
lib. 22. cap. ult.
ad august. de civit. dei, lib. 22. cap. 6.

^c *Licetus* de lucernis, l. 1. cap. 7.
^e *Chron. mart. fort.* licet. de lucerna, l. 1. cap. 21.

^b *Dedeperd.* tit. 35. de operibus dei.
^d *Mag. natural.*
^f *Idem.*
^g *Idem.*

It is evident that there are several other relations to this purpose, besides these above mentioned, notwithstanding the opposite opinions of our adversaries, by which it clearly appears that there have been such lamps, which have remained burning for several centuries together, &c. And there are several opinions why the ancients were so careful in preserving them, some of which we shall here exhibit.

1. Some think it to be an expression of their belief, concerning the soul's immortality, after its departure out of the body; a lamp amongst the *Egyptians* being the hieroglyphick of life: and therefore they that could not procure such lamps, were yet careful to have the image and representation of them engraved upon their tombs.

Others conceive them by way of gratitude to those infernal deities, who took the charge and custody of their bodies, when dead, remaining always with them in their tombs, and were therefore called *Dii Manes*.

Others, that these lamps were only intended to make their sepulchres more pleasant, that they might not seem to be imprison'd in a dismal and uncomfortable place. True indeed! a dead body cannot be sensible of the light, no more could it of its want of burial; yet the same instinct which did excite it to the desire of one, did also occasion the other.

Licetus concludes this ancient custom to have a double end; 1. Politick, for the distinction of such as were noble born; hence it was usual for the nobles amongst the *Romans*, to take special care in their last wills, that they might have a lamp in their monuments, and for that purpose gave liberty to their slaves on this condition, that they should be watchful in maintaining and preserving it. 2. Natural, to preserve the body from darkness;—of which tho' there have been so many sundry kinds, and several ways to make them, (some being able to resist any violence of weathers, others being easily extinguished by any little alteration of the air, some being enclosed round about with glass, others being open,) yet they are all of them utterly perished amongst the ruins of time, and those who are versed in the search after them, have only recovered such dark conjectures, as are generally rejected and disbelieved by the literati of a brighter age; so I shall say no more on this head, but conclude with that of the poet, *viz.*

— Si quid novisti rectius istis
Candidus imperti, sinon, his utere mecum.

HOR.

I am, S I R,

Your constant Reader,
and humble Servant,

Ellsworth, July
13, 1750.

R. HULSE.

Of Time and its Measure by the Celestial Motions, continued from

P. 34-

THE next part of time we shall consider is the days, which may be divided into solar and sidereal days. The solar day is that space of time which intervenes between the sun's departure from any one meridian, and its return to the same again; but a sidereal day is the space of time which happens between the depar-

ture of a star from, and its return to the same meridian again; and each of these are divided into twenty-four equal parts, or hours. Now, because the diurnal motion of the earth round its axis is equable, every revolution will be made in the same time; for which reason all the sidereal days, and hours of those days, will

will be equal: On the other hand, the solar days are all unequal, and that on two accounts; namely, because of the elliptic figure of the earth's orbit; and because of the obliquity of the ecliptic to the equator. For by the earth's theory, founded upon the nicest observations, the orbit is an ellipsis, therefore her annual motion cannot be equal; whence it appears, the part of time to be added to the sidereal day, to compleat the solar day, is also always variable.

As the solar days are unequal, the hours must necessarily be so likewise; and hence it appears, that there is no natural body, which is as yet found out, can by its motion measure time truly or equally: And the only way to do this, is, by the artificial contrivance of clocks, watches, clepsydræ, hour-glasses, &c.

The natural day has a different beginning, in different parts of the world. The ancient Egyptians began their day at midnight, as do also the modern nations of France, Spain, Great-Britain, and most parts of Europe. The Jews and the Germans

began their day at sun-setting. The Babylonians began theirs at sun-rising: And the astronomers begin the day at noon; reckoning on to twenty-four hours, and not twice twelve, as we do by our clocks and watches in civil life.

A week is another common measure of time, consisting of seven days; and because the ancients imagin'd the seven planets had an influence over all the terrestrial things, they allotted the first hour of each day, to the planet they suppos'd to preside: From this allotment, the several days of the week received their names; thus Sunday was called *Dies Solis*, that is the day of the sun: Monday was *Dies Lunæ*, or the day of the moon: Tuesday was the day of *Tuiscæ*, or *Mars*: Wednesday was *Dies Mercurii*, or the day of *Woden* or *Mercury*: Thursday was *Dies Jovis*, that is the day of *Tbor*, or *Jupiter*: Friday was *Dies Veneris*, or the day of *Friga*, or *Venus*; and Saturday was *Dies Saturni*, or the day of *Saturn*.

[To be continued.]

Extracts from the Three Essays on the Employment of Time.

(From the Monthly Review.)

THE design of these essays is to recommend and enforce such an employment of time, as is suited to our nature and situation, to the various relations wherein we are placed, and the hopes we entertain: a subject of the greatest possible importance, and handled in a very masterly manner. Who the author is we know not, but it plainly appears that he is a person of great knowledge and judgment; one whose mind is deeply impressed with a due sense of the value of time, and greatly concerned for the manner in which it is too generally spent. Whoever is at the pains seriously and attentively to read this small performance of his, (and O! that all would, who are ca-

pable of reading!) will, we are persuaded, find himself the wiser and better for it; and strongly inclined to thank the ingenious author for directing him to a manner of employing his time, so well suited to the dignity of his nature, and his rank in the creation.

Our author observes very justly, in his preface, that the notions most dishonourable to the deity and to the human species, are often first taken up, and always confirmed, by remarking how they act whose speculations express the greatest honour towards both.

"When the strongest sense (says he) of an all-powerful and wise, a most holy and just governor of the world

world, is professed by those who show not the least concern to please him—When reason, choice, civil obligations, a future recompence, have for their advocates such as are governed by humour, passion, appetite, or who deny themselves no present pleasure or advantage, for any thing that an hereafter promises; it naturally leads others, first, to think of little moment which side is taken on these points, and, then, to take that which suits the manners of them who, in their declarations, are its warmest opposers.

Whereas, were the apprehensions that do justice to a superintending providence—an immaterial principle in man—his liberty—his duties in society—his hopes at his dissolution, to be universally evidenced by a suitable practice; the great and manifest advantage arising from them would be capable of suppressing every doubt of their truth, would prevent the entrance of any, or would soon remove it."

He proceeds to observe, that, "As all we are capable of knowing in our present state, appears either immediately to regard its wants, or to be connected with what regards them, it is no slight confirmation of the truth of a doctrine, that the persuasion thereof is of the utmost consequence to our present well being. And thus (says he) the great advantages that are in this life derivable from the belief of a future retribution—that are here the proper fruits of such a belief, may be considered as evidencing how well it is founded—how reasonably it is entertained."

After taking notice that such writers as suppose all the pleasures of man to be those of his body, and all his views limited to his present existence, desert the necessary consequences of their supposition, and prescribe a morality utterly inconsistent with it; he proceeds, in the subsequent

part of his preface, to consider the practical consequences of adopting or rejecting the *Epicurean* tenet of our having nothing to hope for beyond the grave; and closes it with the following judicious reflection. "Of one thing, I am sure, that they who suffer the persuasion of a future happiness to operate, as it ought, on their practice, constantly experience their practice adding strength to their persuasion; the better they become by their belief, the more confirmed they become in it. This is a great deal to say on its behalf. What weightier recommendation to our assent can any doctrine have, than that, as it tends to improve us in virtue, so the more virtuous we are, the more firmly we assent to it; or, the better judges we are of truth, the fuller assurance we have of its truth?"

As the call of nature is the favourite topic of all the men of pleasure, of all who act the most in contradiction to nature, our author confines the whole of his first essay to the consideration of it, so far as it relates to the employment of our time; and shews how our time should be employ'd, if we have a just regard to our nature, if what it requires be consulted by us.

He observes, that we want no reasoning to convince us, that a frame so curious as the human must be made in order to its continuance, as long as the materials composing it will admit; that we ourselves must give it that continuance; that to spend our time well, we must give our bodies such exercise, such rest, and other refreshments, as their subsistence demands; that we must avoid, not only what necessarily brings on disease and decay, but whatever contributes to enfeeble and enervate us; not only what has a direct tendency to hasten our end, but likewise what lessens our activity, what abates of our vigour and spirit.

"We must be intent (says he) on such

such a discipline of ourselves as will procure us the fullest use of our frame, as will capacitate us to receive from it the whole of the advantage it is capable of yielding us; so exercising the members of our body, consulting its conveniences, supplying its wants, that it may be the least burdensome to us, may give us the least uneasiness.—That none of its motions may, through any faults of ours, be obstructed, none of its parts injured,—that it may be kept in as unimpaired, as athletic a state as our endeavours can procure, and all its functions performed with the utmost exactness and readiness; so guarding likewise, against the impressions of sense, and delusiveness of fancy, so composing our minds, purifying them, divesting them of all corrupt prejudices, that they may be in a disposition equally favourable to them, and to our bodies,—that they may not be betrayed into mistakes dangerous to the welfare of either,—that they may be in a condition to discern what is becoming us, what is fittest for us; desirous of discovering it, and prepared to be influenced by it.”

But as what is corporeal in us is of least excellence and value, he observes that our care in general about it, should bear a proportion to the little worth it has in itself,—should chiefly regard the reference it has to our understanding, the assistance that it may afford our intellectual faculties.

“Merely to preserve our being, says he, to possess our members intire,—to have our senses perfect,—to be free from pain,—to enjoy health, strength, beauty; are but very low aims for human creatures. The most perfect state of animal life can never becomingly engross the concern of a rational nature, fitted for much nobler and worthier attainments, we are by that fitness for them called to pursue them.—

Nor does the mind only claim our chief regard, as it is thus universally

acknowledged, and as it really is the principal, the most excellent, the pre-siding part of us, but as our well-being is necessarily connected with giving it this preference, with bestowing the most of our care and pains upon it.

What is best for the body, what is best for the whole man, can only be discovered and provided for by our rational faculties, by them assiduously cultivated, diligently exerted, and thence strengthened and enlarged.

Our well-being wholly depends upon the sufficient information of our understanding, upon the light in which we see things; upon the knowledge we have how far they can profit or hurt us, how the benefit they can be of to us may be derived from them, and how the hurt they can do us may be escaped.

If I think that to be good, or that to be evil, which is not such;—or if I know not that to be good, or that to be evil, which is really such;—or if I think there is more or less good, or more or less evil in any thing than there really is; or if what, by a proper application, might be made of very great advantage to me, I am ignorant how to make of any, or of as much as it would yield me;—or if I am ignorant how to render that very little, or not at all hurtful to me, which might have its evil either greatly lessened, or wholly avoided. In all these instances my well-being must of necessity be a sufferer; my ignorance must greatly abate of the satisfaction of my life, and heighten its uneasiness.

No one is prejudiced by his not desiring what he conceives to be good, by his disinclination towards it, by his unwillingness to embrace it. So far is this from being our case, that we are always pursuing it. The source of all our motions, the design of all our endeavours is to better ourselves, to remove from us that which is really, or comparatively evil.

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What alone hurts us is, our misapprehensions of good, our mistakes about, or ignorance of it. Let us fully understand it,—have just conceptions of it; we then shall never deserve the blame of its being less earnestly sought after, and therefore unattained by us. The excess of our earnestness after it is, indeed, usually the occasion of missing it. Our solicitude, our eagerness and impatience are here so great, that they won't allow us time to examine appearances,—to distinguish between them and realities,—to weigh what is future against what is present,—to deliberate whether we do not forego a much greater advantage hereafter, by closing with that which immediately offers; or shall not have it abundantly overbalanced by its mischievous consequences.

We want not to be put on the pursuit of happiness, but we want very much to have that pursuit

rightly directed; and as this must be done by the improvement of our rational powers, we can be interested in nothing more than in improving them, than in such an application of them as will contribute most to perfect them.

We are so placed, that there are very few of the *objects* surrounding us, which may not be serviceable or hurtful to us; nor is that service to be obtained, or detriment avoided, otherwise than by our acquaintance with *them*, and with ourselves. The more exact our knowledge of this kind is, the more we lessen the calamities, and add to the comforts of life: And it certainly must be as much the intention of our creator, that we should attain the *utmost* good which we are capable of procuring ourselves, as that we should attain any for which he has qualified us.

[To be continued.]

A new Project for the Destruction of Printing and Bookselling, for the Benefit of the learned World.

(From the British Magazine.)

*Præbet iter liquidum labenti in pectore
voti.*

STRADA.

*Qui non credit,
Let him read it.*

PROJECTORS are a set of men, with whose conversation I have been always extremely delighted, notwithstanding the disadvantageous opinions the world has generally conceiv'd of them. It must be own'd, in their favour, that if the public has not been much benefited by their studies, it has sustain'd less hurt from them, than the persons themselves. Many of them have been undone, by fruitlessly endeavouring to serve their fellow-creatures; so that they are entitled to our good will, even when their labours have been most unsuccessful.

A general history of projects, would

be an undertaking well deserving the pains of any curious person, who did not know how to employ his time otherwise; and perhaps afford as many entertaining speculations to the learned world, as the celebrated performance of *Pancirolius*. I have seen a treatise, entitled the *art of growing rich*; and I fancy this might, with much greater propriety, be call'd the *art of growing poor*; the experimental philosophers, of whom I am speaking, being remarkable for their dexterity in the dissipation of treasure, and dissolving the strongest ties, between a usurer and his bags.

The *Philosopher's stone*, and the *perpetual motion*, could not miss being among the principal embellishments of this work, any more than the *art of flying*, which set so many of the virtuoso's of the last age upon their

tip-toes.

tip-toes. But I do not remember a more hopeful project, than one which was lately communicated to our *tribunal*, in order to be recommended by us to the public. It is an invention for the improvement, or rather the preservation of letters, by *barrelling of sounds*; by means whereof, the author promises to save vast quantities of human speech, that are now irrecoverably lost, and make a cask perform the office of a spokesman upon any occasion, to the singular benefit of multitudes, whose lungs are at present immoderately wasted, thro' a too great effusion of words. He says, he cannot apprehend any greater difficulty in preserving sounds for the ears than for the eyes; especially since it seems the most natural way, as will appear to any one, who considers how oddly it would have sounded (before the art of writing was invented) to have talk'd of speaking to the eyes. And the learned world would enjoy the same benefit from a vault of sound literature, as they now do from a library, and at a much smaller expence. For it would require only a good pair of lungs at first, to tun up any book now extant in a convenient vessel; and afterwards it might be drawn off as there should be occasion for it; and all this without any loss to the intellectual fluid, provided the tapster would take due care in drawing off one cask, to have another ready to receive the contents. And this method of reading, would be attended with another advantage; that, whenever a tub of useful knowledge were set a going, great numbers might drink it in at the same time; and a whole parish peruse a book at once, if it were pour'd in by a good voice, and set a-broach in a proper place.

Honest *Tom Verger*, who is excellent at smelling out a plot, especially if it threatens any danger to the church, immediately fell foul of this project, as a very wicked and heathenish invention. He smother'd his

resentment pretty well at first, but could hold no longer, when the artist came to mention the distribution of a barrel of knowledge among a parish, as one of the advantages of this scheme. This, he thought, shew'd plainly, that the design had been hatch'd among the sectaries, who had been so long accusom'd to *tubs*, that they could easily be induc'd to exchange one vessel for another. The clergy in particular ought to oppose it, as a cursed contrivance, to render their orders useless and insignificant. For if the project took place, a parish would have nothing more to do, but to buy a hogsheid of *Tillotson*, or *Barrow*, and set it up in the church, where the sexton, or any other sorry rascal, might run a peg into it, and let it out among the people at his pleasure, as well as an archbishop. Besides, he was very much troubled to observe, that we had too many wooden preachers already, to be under any necessity of encreasing the number; and concluded very bluntly, that if we offer'd to give the least encouragement to it, he would make use of the privilege of his office, and *farbid* all our farther proceedings in the matter.

It was no great difficulty to persuade every one of my colleagues, that we had no manner of business to embark in this project, and that there was no mighty probability of its turning to account. However, tho' I do not pretend to recommend the thing itself, yet there being several particulars in the scheme, that are well worth the readers observation, it may not be amiss to give a specimen of it, which I shall do in the author's own words.

It is an undoubted truth, confirm'd by a multitude of experiments, that the air is a body capable of being compressed, and confined within a narrower space, than what it occupies, while it is floating unrestrain'd about the surface of this terraqueous globe. It is likewise no less certain, that sounds are nothing else but air

put in motion, and striking the organs of hearing, which it happens to encounter in its way, before the motion is spent. The consideration hereof first made me inclinable to think, that air in motion might be compressed, and consequently preserved, as well as any part of the stagnate atmosphere. The only difficulty seem'd to be in finding out proper vessels for retaining the sonorous fluid, and afterwards discharging it with such different degrees of velocity, as might cause the same undulations upon the second emission, as at the first. This, with much study and labour, I have at last happily discover'd. And tho' I have at present unfortunately lost my instruments, for performing this admirable experiment; yet, if I had sufficient encouragement from the government, I should not doubt bringing it, in a few months, to the same perfection as formerly. But as the operation is attended with a very great expence, and as I have already wasted my fortune by my studies, it is impossible for me to carry it on any further, without the assistance of the publick.

The many curious experiments, that might by this means be made upon all kinds of sounds, but particularly languages, may serve to shew the advantages that would redound to the world from this wonderful invention. The quantity of liquids in any language, which contribute so much to the grace and smoothness of it, might hereby be determin'd with the utmost exactness. For it is known, that nothing purifies, and separates all liquids better than a cask. While I was engaged in this process, I made a great many observations on the different strength and purity of most languages that are in the world, by considering them merely in the nature of fluids. Thus I have found the *Greek* and *Latin*, though they are called dead languages, to make the finest of liquors, and of such strength, that they will keep for ages, without being in the

least impair'd: whereas, most of the modern tongues run off very foul, have a prodigious sediment of impure particles, and are extremely apt to decay. Our own language seems to be in a better condition than many of them; and if duly purg'd, and carefully stopp'd, may amount to the fineness and strength of *British* beer. The *Italian* may be compar'd to *Florentine* oil, a fluid incomparably fine and smooth, but without either strength or spirit. The *Spanish* tongue, like their wines, is rich and full, but extremely apt to ferment, which I look upon to be one principal cause why the people of that nation are so much addicted to the rhodomontado. And, in general, I have always found the language of any country, when barrell'd up, to bear a very great analogy to the liquors, which are either produced, or most in vogue in it.

Divers surprizing observations may likewise be made on the different sounds in the same language, which operate differently in a vessel, according to the several passions, of which they are the expressions. The same cask, that will serve for the preservation of prose, will not do for poetry. And all the different species of poetry, require so many different sorts of tunnage. Bombast, whether in verse or prose, I never could make any thing of, in regard it always bursts whatever it is put into. Promises also participate much of the same nature, especially if they be of the brewery of great men. And I have so often made the same remark on the vows of lovers, and the resolutions of patriots, that I almost begin to despair of preserving them one whole season: though if I could once bring them to that, I imagine, they have such a natural strength and spirit in them, that a cellar of either might, like *old* *brandy*, be transmitted from generation to generation. A misfortune of a different kind attends all manner of secrets: they are of such a penetrating quality, that

that they are apt to weep thro' the vessel to which they are committed; and oftentimes are entirely run out, before there appears the least sign of a leakage. And, after all, they make a liquor of so little use, however intoxicated some people may be with the love of it, that I scarce think it would be worth while to employ my art in the preservation of it.

What I have principally in view, is the barrelling up of sound literature, and all solid and rational discourses, that are capable of bearing the test. *By means hereof, learning would be render'd more diffusive, and be more cheaply acquir'd by the common people, than by our present method of*

printed books. There might be cellars of erudition erected in every parish in the kingdom; and word-coopers employ'd to draw off a pipe of philosophy, politicks, or even divinity, as they should be wanted: For it would only require a good pair of lungs.

The remaining part of this marvelous piece, we think proper to suppress, on account of the just exception taken at it by Mr. *Verger*. For whatever others may do, whose zeal has sometimes appear'd in a much greater altitude than theirs, yet the *tribunes of the people* never had the least inclination to turn the religion of their country into a *sale of a tub*.

A Summary of the Proceedings of the last Sessions of Parliament, on the Bill for Reduction of Interest.

AS this bill was the consequence of what happened at the beginning of the session, we shall now give an account of the whole affair from its original, as follows:

Nov. 23. 'Twas resolv'd, that the house would on *Tuesday* then next resolve itself into a committee of the whole house, to take into consideration that part of his majesty's most gracious speech, which related to the national debt; and the proper officer was ordered to lay before the house an account of that part of the national debt, which carried an interest or annuity after the rate of *4 l. per cent. per ann.* as it stood at the exchequer at *Michaelsmas, 1749.*

Accordingly, on the 28th, the house having resolv'd itself into the said committee, and his majesty's speech and the said account being referred to the same, they came to several resolutions, which were reported next day, and being, with several amendments agreed to, were then as follows, *viz.*

1. That any person or persons, bodies politic or corporate, who now

are, or hereafter may be, interested in, or intitled unto, any part of the national debt, redeemable by law, incurred before *Michaelsmas 1749*, which now carries an interest after the rate of *4 l. per cent. per ann.* and who shall, on or before the 28th day of *February 1749*, subscribe their names, or signify their consent, to accept of an interest of *3 l. per cent. per ann.* to commence from the 25th of *December 1757.* Subject to the same provisos, notices, and clauses of redemption, which their respective *four per cents.* are now liable to, shall, in lieu of their present interest, be entitl'd unto, and receive an interest of *4 l. per cent. per ann.* till the 25th day of *December, 1750.* and from and after the said 25th day of *December, 1750,* an interest of *3 l. 10 s. per cent. per ann.* until the said 25th day of *December, 1757.* and no part of the same, except what is due to the *East-India company,* shall be liable to be redeemed till after the said 25th day of *December, 1757.*

2. That all executors, administrators, guardians, and trustees may subscribe or signify such consent, for the several

several parts of the said debt, for the holding of which their names are made use of respectively.

3. That all duties, revenues, and incomes, which now stand appropriated to the payment of the said interest of *4 l. per cent. per ann.* respectively, shall continue, and be appropriated and applied to the payment of the respective interest of *4 l. per cent. per ann.* *3 l. 10 s. per cent. per ann.* and *3 l. per cent. per ann.* in the same manner as the same now stand appropriated to the payment of the said *4 l. per cent. per ann.* and that the surplusses of the said funds, after the said 25th day of *December, 1750.* shall be made part of the sinking fund, and applied in the same manner as the surplusses of the said funds are now applicable.

4. That books be opened at the receipt of his majesty's exchequer, at the bank of *England,* and *South Sea* house, for receiving the said subscriptions or consent.

Whereupon a bill was ordered to be brought in, pursuant to the said resolutions, and Mr. *Fane,* and the lords commissioners and two secretaries of the treasury, together with Mr. Attorney and Mr. Solicitor General, and Sir *John Barnard* were ordered to prepare and bring in the same; and 'twas ordered, that for the immediate taking in of the said subscriptions and consent, copies of the said resolutions should be forthwith transmitted to the auditor of the exchequer, the *East-India* and *South Sea* companies, and the Bank; and that they should be affixed at the *Royal Exchange,* and printed in the *London Gazette.*

Dec. 4. The bill was presented to the house by Mr. *Fane,* being entitled, A bill for reducing the several annuities, which now carry an interest after the rate of *4 l. per cent. per ann.* to the several rates of interest therein mentioned; which bill passed thro' the several forms of both houses without opposition, and received the royal assent on the 20th, together with the land tax

bill, and four naturalization bills. And tho' the three great companies at first refused to subscribe any part of their capital, yet by far the greatest part of the annuitants subscribed their respective annuities, before the end of *February,* in pursuance of this act; therefore, *March 15,* the house ordered, that the proper officers should lay before them an account of what sums had been subscribed at their respective offices, pursuant to this act; and these accounts being all accordingly presented to the house before the 19th, when the order of that day was read for the house to resolve itself into a committee of the whole house, to consider further of ways and means for raising the supply granted to his majesty, an instruction was ordered to the said committee, that they should consider of such part of the national debt, carrying an interest of *4 l. per cent. per ann.* incurred before *Michaelmas, 1749.* redeemable by law, as had not been subscribed, pursuant to the said act; and the said accounts, together with the account of the national debt, carrying an interest of *4 l. per cent. per ann.* as it stood at *Michaelmas, 1749,* being referred to the said committee, as soon as the house had resolved itself into the same, Mr. Chancellor of the exchequer, from the accounts before them, took notice, that besides the debts due to the three great companies in their corporate capacity, there was not above 8 or 9 millions of the public debts carrying the aforesaid interest, that remained unsubscribed, and consequently had forfeited the favour designed them by parliament; but as many of those had been misled by evil advisers, who perhaps designed, by the advice they gave, to distress the government, rather than to serve their friends; and as many of them were foreigners residing beyond seas, who had not time to advise with and give proper instructions to their correspondents here; and as it was not possible to distinguish

such

such non subscribers from those who, out of mere obstinacy, or ill will to the government, had delayed to subscribe, it might perhaps be thought cruel to take the most rigorous advantage of the forfeiture they had made: then as to the proprietors of the stock or capital of the three great companies, he observed, that many of them would willingly have subscribed their properties within the time limited, but were necessarily precluded by the majority upon the ballot; and as it was equally impossible to distinguish who were for or against the question upon the ballot, he thought that even the proprietors of the three great companies ought not to be dealt with in the most rigorous manner. For these reasons he was of opinion, that a further time ought to be allowed to the companies, and the unsubscribed annuitants, to come in and subscribe their several properties; but then to preserve the authority of parliament, and the respect due to that august assembly, they ought not to be allowed to come in upon the same terms, or upon terms as good as those allowed to the annuitants who had embraced the proposals first offered by parliament; therefore he would propose, that a further time should be allowed until *May 30*, but that the *3 l. 10 s. per cent. per ann.* should not be continued to the second subscribers longer than till *Dec 25, 1755*, which he thought, was the least resentment the parliament could shew against those who had not embraced their first proposals; after which he concluded with moving the 11th resolution of *March 19*, above mentioned.

The 2d, 3d, and 4th resolutions of the same day, were afterwards mov'd for and agreed to, and would have concluded this affair; but Mr. Attorney general very seasonably and justly observed, that the capital or fund of the *East-India* company, consisted of *4,200,000 l.* that for *3,200,000 l.* of this capital, they had an annuity of

4 l. per cent. per ann. and for the other million, an annuity of *3 l. per cent. per ann.* But that by a clause in the act of the 17th of his present majesty, among other things, *For establishing an agreement with the East-India company*, it is provided, that no part of the former should be paid off, without paying off a proportional part of the latter; and consequently there would be a doubt, whether by the resolutions they had come to, any part of the *East-India* capital could be paid off, because none of the three *per cents.* could by these resolutions be paid off; and by the proviso he had mentioned, none of the *East-India* four *per cents.* could be paid off, without paying off at the same time a proportionable part of their three *per cents.*

For this reason, 'twas resolv'd, that the house should next day resolve itself again into the same committee, and then the above-mentioned resolution of *March 20* was agreed to; which being reported and agreed to, the next, and several former resolutions read, a bill or bills were ordered to be brought in pursuant thereto, as already mentioned; and then Mr. Speaker was ordered forthwith to give notice, that the unsubscrib'd annuities of 1746, and lottery 1747, not subscribed on or before *May 30*, then next, should be paid off, *June 24, 1751*. That the unsubscrib'd annuities of 1748, not subscrib'd on or before the same day, should be paid off, *March 25, 1751*. That the unsubscrib'd plate annuities, not subscrib'd before the said day, should be paid off *March 25, 1751*. And that the *East-India* company's capital of *4,200,000 l.* should be paid off as follows, *viz.* *1,050,000 l.* on *March 25, 1751*; the like sum on *June 24, 1751*; the like sum *September 29, 1751*, and the remaining like sum, *December 25, 1751*; unless the sum of *3,200,000 l.* should be subscrib'd on or before the 30th of *May* then next: And on *March 24*, Mr. Speaker acquainted the

the house, that he had given, in writing, the several notices above mentioned.

March 26, Mr. West presented to the house, in pursuance of the order before-mentioned, a bill for giving further time to the proprietors of annuities after the rate of 4*l.* *per cent.* *per ann.* to subscribe the same as in the bill mentioned; and for redeeming such of the said annuities, as should not be so subscribed. Which bill passed through both houses, without any opposition, and received the royal assent at the end of the session; having had, in the committee, some clauses added to it, for impowering the East-India company, in case they subscrib'd all their 4*l.* *per cent.* to borrow, with the consent of the lords of the treasury, any sums not exceeding 4,200,000*l.* by sale of annuities, as follows, *viz.* 3,200,000*l.* after the several rates of interest before proposed to be paid by the publick, and one million more at 3*l.* *per cent.* *per ann.* with a power to raise money by bonds as formerly; but so as the whole annuities and bonds should not exceed what they were by former acts impowered to borrow.

Now as to the other bills, which had last session the good luck to be passed into laws, the first we shall take notice of, was that which is usually called, *The mutiny bill*. This bill was mov'd for Nov. 30, and Mr. Secretary at war, Sir William Yonge, and the lord Duplin, were ordered to prepare and bring it in; and to them Mr. Thomas Gore was afterwards added. Accordingly, it was presented to the house, Dec. 15, by the lord Duplin, read a first time, and ordered to be read a second time. The 18th it was read a second time, and committed to a committee of the whole house. Jan. 16, the house resolved itself into a committee of the whole house upon the said bill; as it did likewise on the 19th, when a debate happened about the words, *unless thereto*

required by all of parliament, at the end of the oath of secrecy; for instead of these words, it was moved to insert, *unless required to give evidence thereof as a witness, by a court of justice in a due course of law*. And it was carried without a division in favour of the alteration proposed; the chief speakers for the alteration being the earl of Egmont, Mr. Solicitor General, Mr. Attorney General, Mr. Speaker, admiral Vernon, Mr. Prowse, Mr. Nugent, Mr. Morton, Dr. Lee, and Sir John Hynd Cotton; and the speakers against it, being Mr. Chancellor of the exchequer, Mr. Secretary at war, lord George Sackville, colonel Conway, and Mr. William Pitt.

On the 23d, the house resolved itself again into a committee on the said bill, when another debate happened; for the clause enacting, that no officer or soldier acquitted or convicted of any offence, should be liable to be tried a second time for the same offence, unless in case of an appeal from a regiment to a general court-martial, being read, Mr. Secretary at war proposed adding these words, *and no sentence given by any court-martial, and signed by the president, shall be liable to be revised more than once*; whereupon the earl of Egmont moved, by way of amendment to his motion, to leave out the words, *more than once*. In this debate, besides the two above-mentioned, the chief speakers were, Mr. Chancellor of the exchequer, Mr. Attorney General, Mr. Solicitor General, Mr. William Pitt, and Mr. Charles Yorke, for having those words stand part of the motion; and the chief speakers against their standing part of the motion were, the lord Harley, Mr. Andrew Mitchell, Mr. Henly, Mr. Morton, colonel Madden, Dr. Lee, Mr. Fazakerley, Mr. Nugent, the lord Strange, colonel Lyttleton, colonel Leighton, and general Ogletborpe. At last the question being put, that the words, *more than once*, stand part of the motion, it was, upon a division, carried

carried in the affirmative by 177 to 125. After which the motion was agreed to; and thus the power of a general, in this respect laid under a restraint; for before, he might have ordered a court-martial to revise their sentence as often as he pleased, and upon that pretence, might have kept a man in confinement, tho' acquitted upon a fair trial.

On the 25th the house resolved itself again into a committee on the said bill; and having gone through it, with several amendments, the report was order'd to be receiv'd next Monday morning, the 29th, when Sir Thomas Gore accordingly reported the amendments made to the bill by the committee; and after some of them had been agreed and others disagreed to, a motion was made for adjourning the further consideration of the report to *Wednesday*; but upon a division, it was carried in the negative, by 161 to 89. Then the house considered the other amendments, which, with an amendment to one of them, were agreed to; and a clause being added, and several amendments made by the house to the bill, the same was ordered to be ingrossed.

But we must observe, that this day likewise, a debate happened, upon the amendment before mentioned, made to the oath of secrecy; for it was proposed to add in that amendment, the

words, *by either house of parliament*; in which debate the chief speakers were Mr. *Mortimer*, Mr. *Nugent*, general *Oglethorpe*, and Mr. *Sydenham*, for adding these words; and Mr. *Servatary at war*, Mr. *William Pitt*, and the lord *Barrington*, against it. But it being insisted, that the words, *court of justice*, included both houses, no question was put upon the motion.

Feb. 7. The bill was read a third time, and after several amendments were made to the bill, colonel *George Townsend* moved to add a clause by way of rider, for preventing any non-commission officer's being broke, or reduced into the ranks, or any officer or soldier's being punished, but by the sentence of a court-martial. Upon this there was a long debate; and there were, it seems, some non-commission officers at the door ready to declare, that they had been broke and reduced into the ranks without any trial, and without having been guilty of any crime, so far as they knew: but it was not thought proper to call them in, and the clause being at last withdrawn, no question was put upon it; after which the bill was passed and sent to the lords, where it was agreed to, without any opposition or amendment, and received the royal assent, with the other bills then ready, on *March 14.*

[To be continued in our next.]

DEBATES of the Political Club, on the Bill for providing Seamen for the Navy, without distressing Trade.

(From the London Magazine.)

The debate was opened by Afranius Burrhus to the following Purpose.

Mr. President,

SIR,

IT is a maxim with all wise and well governed nations, in time of peace, to provide for war. How it comes that this maxim has always been neglected by this nation, I cannot answer; but it is certain, that our present load of debt is chiefly owing to this neglect, as well as many other inconveniences, which

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we have never missed being made sensible of at the beginning of every war, and yet have never profited by that experience. I could mention many, Sir; but at present I shall confine myself to that of the distress we are always in, when a war first breaks out, for want of seamen to man his majesty's navy. In time of peace we have always hitherto been so improvidently frugal, as not to keep up a greater number of seamen than what was

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barely sufficient to provide for our necessary guardships at their lowest complement. The consequence of this is, that 30 or 40,000 seamen, employed in the navy during the war, are, upon the peace, sent a grazing, and most of them forced to go into foreign service, or to betake themselves to some other employment; so that in 3 or 4 years time, or before a new war breaks out, they are become absolutely unfit for the sea-service; and it is not in our power to fetch back those, that have betaken themselves to foreign service; nor is it in their power to return without leave from the state in whose service they are, which they can but seldom obtain, because all our neighbours are fond of our seamen, and unwilling to part with them, after they have once got possession.

That this must always be our misfortune, Sir, while we pursue the same frugal maxim in time of peace, is evident; for a certain definite number of able and expert seamen must be necessary in time of war as well as peace, for carrying on our commerce, coasting trade and fisheries, and no more can be necessary for these three branches in time of peace than in time of war. By way of example, I shall suppose that 80,000 men are, in time of peace, employed in these three branches, and that of this number it is absolutely necessary that 70,000 should be able and expert seamen: Upon this supposition it is plain, that when a war breaks out, they may spare 10,000 for the service of the navy, because they may, without danger, supply that number by taking in landmen; but if we take any greater number from them, we bring them into distress, and the greater their distress will be, the greater number we take from them. Then suppose that in time of war 50,000 men are employed in the navy, and that of this number 30,000 must be able and

expert seamen; if in time of peace we keep 20,000 able and expert seamen in pay, we shall upon the breaking out of a war stand in need of but 10,000 from our trade, which is no more than it can spare; but if in time of peace we keep but 10,000 able and expert seamen in pay, we shall upon the breaking out of a war be obliged to take 20,000 such men from our trade for the service of our navy, which is 10,000 more than our trade can spare, and consequently it must thereby be brought into vast distress.

From this example, Sir, we may see, that the number of able and expert seamen, which in time of peace we keep in pay for the service of our navy, ought always to bear a certain proportion to the number necessary for that service in time of war, and to the number of such men employed in time of peace in our commerce, coasting trade, and fisheries; which shews how necessary it is for us to adopt every measure that may contribute to the increase of our seamen in every one of these branches, and to avoid every measure, however frugal it may seem, that may at the first breaking out of a war bring distress upon all or any one of these branches. Whether the number I have mentioned be truly the number of men employed in these three branches, is what I will not take upon me to assert, but, I believe, it is not much over or under; and whatever number is employed, I am of opinion, taking one ship or vessel with another, that it is necessary for the safety of the ship, to have seven eighths of her complement able and expert seamen; therefore admitting my supposition, as to the number of men employed, to be just, we cannot, at the breaking out of a war, take above 10,000 seamen from our trade, without exposing it to great distress; and consequently in time of peace we ought never to have

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less than 20,000 able and expert seamen in pay for the service of the navy, if we are resolved, which, I hope, we are, never to go to war with a less number than 50,000 men employed in that service.

But, Sir, as it is not necessary in time of peace to keep such a number of ships in commission, as may require the service of 20,000 seamen, and as in our present circumstances we ought to be as frugal as is consistent with our future as well as present safety, an expedient has been thought of, which is, to keep a less number than 20,000 in full pay, and to make up the deficiency, by retaining and securing a certain number of seamen for the service of the government, when it has occasion, over and above those actually employed, by such an allowance of pay as shall be thought proper.

This, Sir, is the expedient that has been thought of, and I shall conclude with moving for leave to bring in a bill for this purpose; but before I do, I think it necessary to inform you, that the intention of the bill I am to move for, is only to have 3000 seamen kept in pay for next year, at the rate of 10 l. a man per ann. For as we have already in this session voted 17,000 seamen for the service of the ensuing year, no more than 3000 will be wanted to make up the number 20,000; and as this is the least number, in my opinion, that can be sufficient for preventing our being obliged to distress our trade in case of a new war, we ought the more readily to agree to what is intended by the bill I propose, as it will cost the nation but 30,000 l. whereas if these 3000 were to be actually employed, they would cost the nation, at the rate always allowed by parliament, 156,000 l. And an expedient which saves the nation 126,000 l. per ann. without endangering our future safety, is, I think, an expedient that deserves the approbation of every gentleman who wishes well to his country.

I am encouraged to make you this motion, Sir, not only by the reasonableness and utility of the thing, but also by the unanimous approbation of the board I belong to; but at the same time I must acquaint you, that tho' they approve of the expedient, they do not design to push its being established, by having the bill passed into a law before the end of this session: They only desire, that a bill for this purpose may, during this session, be brought in, that the nation may see what is intended; and then they will leave it entirely to gentlemen's own consideration, whether it be an expedient that ought to be presently adopted, or left till next session, that those without doors, as well as within, may have time to deliberate seriously and maturely upon the subject, and approve of this, or offer some better expedient; for as to the general principle upon which it is founded, there is not a sensible man in the nation but must agree to it: I believe, there is not a man in the kingdom, who knows any thing of trade and navigation, that will deny its being absolutely necessary for us to contrive some method, for preventing our being obliged to distress our trade at the beginning of every war, by taking a greater number of able and expert seamen from them, than they can supply by landmen, with any safety to the ships or vessels they employ in trade.

I shall therefore add no more, Sir, but conclude with moving for leave to bring in a bill, for providing seamen for his majesty's navy, in case of a war, without distressing trade.

This motion being seconded, T. Sempronius Gracchus stood up, and spoke to this effect.

Mr. President,

S I R,

I F one could be allowed, in this age, to borrow any thing from E— of E—t.

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the bible, I should observe, that when the devil has a mind to deceive, he always put on the appearance of an angel of light; so when any scheme is formed for the introduction of arbitrary power, the projectors always assume the appearance of patriots, and affect a sincere concern for the safety of the nation, or for the encouragement of our trade and navigation. When I say this, Sir, I am far from supposing the noble lord, who made you this motion, to be one of these projectors: I am persuaded, he has been deceived by the plausible pretences made use of, for our agreeing to such a bill as he has proposed: for I shall readily admit, that in time of peace we ought to provide for war, and if this maxim had been once thought of by our ministers since the treaty of *Utrecht*, we should have been in a much better condition to carry on the war we were lately engaged in: I shall likewise admit, that in time of peace, we ought to contrive methods for preventing our being obliged to distress our trade, upon the breaking out of a new war. But from the sketch the noble lord has given us of the bill he intends, I will aver, that it has not the least tendency towards that salutary end. On the contrary, I must look upon it as a new attempt for introducing a military government amongst us, of which we have had many within the last two years.

There seems, Sir, to be a set of projectors now at work, and have been for some time, who have endeavoured all they could to introduce and establish a blind and slavish obedience among the officers and soldiers, both of our navy and army; and now they are forming schemes for increasing, as much as they can, the number of those they thus intend to make slaves. Such schemes, Sir, must give the alarm to every gentleman, who harbours in his

breast the least concern for our ancient and happy constitution. If those projectors had thought, that it was necessary for us to keep in pay a body of 20,000 seamen, even in time of peace, they should have desired a proportional less number of land forces; for I can see no reason why our seamen may not be taught the land exercise, and regimented for that purpose; and if they were, I am sure, they would be as good for hunting smugglers, dispersing a mob, or opposing a sudden invasion, as any foot regiment in the service.

But why should I talk of seamen, Sir? Surely, no one can imagine, that 3000 seamen kept in pay at the rate of 10 l. a year, which is above 6 d. a day, without ever being employed, will long continue seamen. If they can live upon that allowance, as they may do in several parts of the island, they will betake themselves to an idle, lazy, indolent life, so that in 2 or 3 years, we shall find them unfit either for sea or land service; and if they cannot live upon that allowance, or if some of them do not chuse to live upon that allowance, they must apply to some sort of manufacture or daily labour, or they must employ themselves in our coasting trade or fisheries: If they apply themselves to manufacture or labour, it will be attended with two inconveniencis; for, first, they may, and certainly will, underwork every man that has no allowance from the government, which, of course, will drive many of our labouring manufacturers out of the kingdom, and consequently must be of great prejudice to our manufactures; and, secondly, by being thus always employed at land, they will, in a short time, become unfit for sea service.

But suppose again, Sir, as I believe would really be the case, that all of them should betake themselves to our coasting trade or fisheries, we should then be at a great publick ex-

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pence, without adding one single man to the number of our able and expert seamen; for their employing themselves thus in the merchants service, would prevent an equal number of men from being bred to the sea; and our taking them from that service, at the beginning of a war, would bring as great a distress upon our trade, as to take from thence an equal number of seamen, that had never before cost the publick a shilling expence.

In short, Sir, the inefficacy of this scheme, with respect to what it is openly said to be designed for, is so glaring, that I must suppose, the first projectors were not insensible of it; and consequently I must suppose, that they had a secret design, which is not, in my opinion, difficult to be guessed at. These 3000 men they design as an addition to the number of their intended slaves, and as a new number of pensioners, whom they are hereafter to make use of, for gaining an influence in the few remaining cities or boroughs that still continue refractory to a minister's *coups d'etate*; for we may depend upon it, that no seamen will be admitted upon this pension, who has not a vote in some city or borough; and before a new war breaks out; unless it happens very soon, as it probably may, we shall find, that of these 3000 pensioners, there is not so much as one good seaman amongst them.

This, Sir, was, I am persuaded, the secret design of those who were the first projectors of the bill, which the noble lord has been pleased to open to us; and I must observe, that they have chosen a most artful method for getting it introduced into this house; for the motion is dressed up in terms so plausible and popular, that no gentleman can oppose it; but when the bill is brought in, I make no doubt of my being warranted to oppose it, by petitions from

all parts of England; and I hope to give such reasons for my opposition, as will prevail upon this house to reject it with indignation,

Servilius Priscus spoke next in substance thus.

Mr. President,

S I R,

WHETHER the projectors of this bill are devils in the shape of angels of light, will best appear from the bill itself when fairly laid before you, and candidly considered; but I must observe, that it is not ministers only that may be accused of putting on false appearances in order to deceive; for I believe, most people in the nation are now convinced, that those who oppose an administration may be guilty of the same crime, and may assume the character of patriots, of guardians of our liberties, of friends to our happy constitution, and what not, with no other design but to distress the then servants of the crown, in order thereby to force themselves into their places. I say, Sir, as most gentlemen, both within doors and without, are now, I believe, fully convinced of this, I hope, they will seriously consider, that no government can be carried on, without proper powers lodged some where or other, for the exercise of that government; and if this be seriously considered, no gentleman will refuse such powers as are absolutely necessary for the exercise of our government, from an apprehension that they may be made a bad use of.

Having said this, Sir, I must observe, that even the noble lord himself allows, and indeed no gentleman can deny, that it is absolutely necessary for us to contrive some method for manning his majesty's navy upon the breaking out of a war, without subjecting our trade to such distress,

Mr. P———

as it has, upon every such occasion, been hitherto exposed to. I have heard of many schemes for this purpose, and I have examined them with the utmost attention, but upon the whole I will be bold to say, that no effectual scheme can be thought of, without keeping always a greater number of seamen in full pay, or at some allowance, than is necessary for his majesty's navy in time of peace. This being the case, I must think it better, and more frugal, to keep the supernumeraries at a small allowance yearly, than to keep them employed, and in full pay, when we have no occasion for their service.

As to the objection, Sir, that in two or three years, they would become meer landmen, and quite unfit for the sea service, it may be prevented by a clause in the bill, for making them take their turn in the service of the navy, which would keep them always inured to the sea, and fit for that service; and at the same time it would prevent what the noble lord seems so much to apprehend; I mean, that of their being pensioners to an administration, and kept in pay for no other end but to gain an influence in our cities or boroughs at elections for members of parliament; for I believe, it is pretty certain, that no man, who had a house and family in any of our cities or boroughs, and such a trade or business as enabled him to pay all parish rates, would, for the sake of 10 l. a year, subject himself to the necessity of leaving his trade or business at the end of 3 or 4 years, and going to serve as a foremast man, on board one of his majesty's ships of war, bound perhaps to the East or West Indies.

It is, therefore, easy, Sir, to prevent its being possible to suppose, that the bill now moved for is intended as a scheme for influencing elections; and how the noble lord could apprehend its being a scheme for increasing

the number of those intended to be made slaves, I cannot imagine; for no man ever dreamt, that the 3000 seamen, thus to be kept at a small yearly allowance, should be made subject to the mutiny bill; and while they are at land and unemployed in the navy, they can be subject to none of the regulations established for the better government of the navy, except that single one of being tried and punished as deserters, should they abscond, and refuse to answer when called out to service.

I can as little imagine, Sir, how the noble lord could insinuate, that any attempts have been lately made, especially within these last two years, to introduce a military government amongst us, or to establish a blind and slavish obedience among the officers and soldiers, both of our navy and army: Such insinuations will, I am convinced, be looked on by every candid hearer as proceeding from chimerical fears, rather than from any real causes. What attempts have been made towards either of these ends within these last two years? The mutiny bill, even in the form in which it was at first brought in, was very little different from what it has been for many years past; and nothing new was proposed to be added to the navy bill, that could be of any dangerous consequence to our liberties. In both some little variations were proposed, for the more effectually preserving good order and discipline in our army and navy; but was there any attempt made by either, to subject any man in the nation to military law, except such as properly belonged to our army or navy? Was there any thing proposed in either, that could subject any man to the arbitrary will of the crown, or of any person employed by the crown? No, Sir: If both had passed in the very words in which they were first introduced, I will say, that every soldier and sailor in the service of
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the crown, who did his duty, and committed no crime, was as free, and as safe with respect to his life, liberty and property, as any other of his majesty's subjects, or as any subject ought to be under any government whatsoever. But this was not all: Was not every alteration or amendment that gentlemen's fears, rather than their reason, could suggest, readily agreed to? And I am afraid, it will be found by experience, that too many alterations were made; because, whilst we keep up an army or navy, we must establish such regulations as are necessary for preserving a due subordination to their superior officers, from the centinel up to the commander in chief; for without this, I am sure, no wise man, that could any other way subsist, would accept of a command, either in our army or navy, even in time of peace, and much less in time of war.

Therefore, Sir, as there has not been of late the least appearance of an attempt to hurt our constitution, I must look upon the insinuations thrown out by the noble lord rather as flowers of rhetorick, than as arguments against the bill now proposed; for tho' I know no more of it, than what the noble lord who moved for it, was pleased to explain, I may venture to say, that no argument can be good against it, except that of proposing a better method for preventing the evil which it is designed to remedy. As to the remedy suggested by the noble lord who spoke last, of regimenting our seamen, teaching them the land discipline, and making them do the duty of land forces in time of peace, I cannot think his lordship was serious; for as soon as a war begins, every such regiment must necessarily be sent to serve in our navy, and, I hope he will not say, that when an invasion is made, or designed to be made, it is a time of peace; so that if our enemies should escape our fleet at sea, and actually land in some

part of the island, we should not have a regiment of regular disciplined foot to send against them; and how useless horse or dragoons would be in such a close country, every man, who understands any thing of the military, may easily determine.

For this reason, Sir, if the motion be agreed to, I hope, the noble lord will be one of those appointed to bring in the bill, when he may offer any expedient he pleases for rendering it effectual; but if he offers none better than what he has now suggested, I believe, he will find it difficult to procure petitions against the bill, or to advance such arguments as may prevail with this house to reject it. However, let the fate of this bill, after it is brought in, be what it will, I think, we ought to agree to the motion, that gentlemen may have an opportunity to consider the affair maturely, and to offer the best methods they can think of, for preventing the distress we have always been in at the beginning of a war.

The next speaker in this debate was Pomponius Atticus, whose speech was in substance as follows.

Mr. President,

S I R,

I HAVE long had the honour of being a member of this house, and pretty closely attended to what passed here; I have also heard or read of what passed here, before I had a seat in this august assembly; and upon the whole I must make this general observation, that our constitution, or the church's being in danger, has been the constant cry of those who were disobliged by, and consequently opposed the administration. Whilst the people seemed to have a warm zeal for our national church, it was always said to be in

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danger, either from popery or presbytery, by those who, at the time, happened to have no share in the administration; and this cry was so often trumped up, and upon so many occasions made a pretence for opposing the most salutary measures of government, that the people seemed at last to lose all regard even for religion itself; so that both popery and presbytery, as well as our national church, seem now to be in equal danger. When our opposers found, that they could no longer avail themselves of the people's zeal for religion, they took up the cry of liberty, and every necessary measure of government has, by them, been represented as an incroachment upon our constitution, and an attack upon the liberties of the people. What effect this may have on the minds of the people, I shall not pretend to foretell, but, I hope, it will never have such an effect upon their minds as that of the church's being in danger has already had: I hope, it will never have any other effect than that of preventing the people's being rash in believing those who tell them that their liberties are in danger; and if they consider coolly, I am sure, they will give no credit to those, who at present endeavour to frighten them with their liberties being in danger.

The cry, Sir, is at present so void of all foundation, that it is hardly possible to treat it in a serious manner; and, as a very famous poet has long since observed,

Ridiculum acri,

*Fortius, et melius magnas plerumque
secat res.*

I shall therefore only tell you a story. In king *William's* time, there was a famous member of this house, whom you have all heard of, *John How* by name, who having been refused something which he had not, or at least which that wise prince

thought he had not any title to ask, took it into his head to set up for a patriot, and to become a violent opposer of the administration. From that time this gentleman's continual cry was, our liberties are in danger; our constitution is to be overturned; and with such exclamations, he was always endeavouring, by his pretended fears, to raise real apprehensions in the minds of some of the weak men of that age. Argument signified nothing, he still went on harping upon the same string; but at last he was silenced by a story told the house by Sir *Thomas Lyttleton*, which was thus: A gentleman of my acquaintance, says Sir *Thomas*, was lately, travelling in a coach with two ladies, who were sisters: One sat very quiet, and without being in the least disturbed; but the other was upon every little jolt in a fright, and always crying out, O lord, Sir, we shall be overturned! For God sake, tell the coachman to drive softly! What's the matter, madam, says the gentleman? Why are you in such a fright? We have a firm easy coach, a plain good road, and a careful, cautious coachman: There is not the least danger. But all signified nothing: The lady continued as before. At last the gentleman asks the other lady: What ails your sister, madam? Is she usually of such a fearful temper? To which the other answered, Do not mind her, Sir: My sister is really in no fright, only she thinks she has a very pretty voice, and therefore takes great delight in hearing herself speak.

This story, Sir, put the zealous patriot so much out of countenance, that he became quite silent, so that the house for some days, heard no more of the danger of our liberties; and, I hope, it will now have the same effect as it had at that time, for during his present majesty's reign I am sure we shall have no occasion for being put in mind of our liberties.

ties, or for being warned of their being exposed to danger; and if ever they should in any future reign, I hope, this house will stand in need of no common cryer, to put them in mind of their duty.

Upon this T. Sempronius Gracchus stood up again, and spoke to the following effect.

Mr. President,

SIR,

It is very easy for those who have given up all concern for the liberties of their country, to make themselves merry with any danger they may be exposed to; but the hon. gentleman who spoke last labours under a very great mistake, if he fancies, that I love to hear myself speak in this assembly; or that any man in my circumstances can. A gentleman may love to hear himself speak, when, let him say what he will, he is sure of a plaudite of a great majority of the assembly to which he speaks; but nothing but a conviction of being in the right, and a warm zeal too for what he thinks right, can provoke a man to speak in an assembly where he has reason to expect, that whatever he says, will be ridiculed or condemned by a great majority of those to whom he speaks; and if I can judge from experience, I must suppose this to be my case. Nevertheless, Sir, the hon. gentleman will likewise find himself mistaken, if he thinks, that by any facetious story he can deter or prevent me from doing my duty, while I continue a member of this House; and I must observe, that it was not the frequent or the causeless cry of the church's being in danger, that produced among the people such a lukewarmness for their established church; but it was her cause being neglected, and in some manner given up, by those whose duty it was to take care of it; and I wish the same cause may not pro-

duce the same effect, with regard to our liberties and constitution.

I shall now apply myself to the other hon. gentleman, and I must tell him the reason why I talked particularly of the last two years; when I said, that attempts had been made to introduce a military government amongst us. But two years ago the parliament was precipitately and unexpectedly dissolved, and a new one as precipitately summoned for no ostensible reason, at least no reason that was ever yet, or, I believe, ever will be declared. Since that time several steps have been made, and more attempted, towards introducing a military government. The articles of war have been altered in such a manner, that had they been in this session authenticated by law, as was intended, I am sure, every gentleman in our army must have considered himself as a mamaluck, or slave to his sovereign. Can a man be deemed free who is obliged, under pain of death, to obey the orders of his general without considering whether they be consistent with his duty as a soldier, a subject, a human creature, or a christian? Yet this would have been the case of all the gentlemen of our army, had the mutiny bill passed as it was at first intended. In consequence of such a bill, such orders might have been issued, as would have made every man concerned in the execution, liable to be hanged by the laws of his country. What a lamentable condition would such men have been in? If they disobeyed, they were to be shot for their disobedience: If they obeyed, they must either put an end to the laws of their country, or they must expect to be hanged by those laws. Of such an alternative, we may easily judge, which side they would have chosen; and was this no attempt towards introducing a military government amongst us?

Besides this, Sir, the powers of courts martial have been extended

over more persons, and made more terrible, both for our navy and army, than ever they were heretofore: I shall grant, that in time of war the power of courts martial ought to be very extensive, and the punishment sudden and severe; but is this necessary in time of peace? Was there ever a wife and free nation that did not, in this respect, make a distinction between a time of peace and a time of war? In this we ought to follow the example set us by our own colonies in *America*: As they must all be soldiers, when they think themselves in danger, they proclaim military law; but as soon as the danger is over, the military gives place to the civil, and thus they continue till a new danger threatens. This was formerly our case, and may be so still; for his majesty has still by his prerogative the power of appointing courts martial, and constituting articles of war, either when he sends an army abroad, or when a war happens within the island: Why then should we deprive our soldiers and seamen, in time of peace, and here at home, or upon our own coasts, of every privilege they are intitled to as *Englishmen*?

Can any good reason be given for this, Sir, if it does not proceed from a latent design, some time or other, to make our soldiers and seamen repay the rest of their countrymen in their own coin, by depriving them of all those privileges which they had first taken from them? And shall we contribute to this design, by adding to the number of these instruments of tyranny? 'Tis true, there is but 3000 ask'd for the ensuing year; but this I look upon only as a beginning, for I shall expect that 5000 will be demanded for next year, and 10,000, perhaps 15,000 for the year following. I am surpris'd to hear it said, Sir, that this additional number of seamen are not to be subject to military law, unless called to service in the navy; for as they are to be list'd in,

and to belong to his majesty's fleet, by the navy bill now pass'd, they will be subject to be tried and punished by a court martial, for every military crime that can be committed by seamen at land, unless they are expressly exempted by the bill now moved for, which has not yet been said to be intended.

Therefore, Sir, as the objections I before made, drew from the honorable gentleman the promise of a clause for preventing these half-pay seamen from becoming mere land pensioners, I hope, what I now say, will draw from him the promise of another clause, for exempting them from being tried by a court martial, for any crime, except that of not answering when properly called out to service; and yet when both these clauses are added, I believe, I shall be against the bill, because I still think, it will be loading the publick with a great annual expence, without answering the purpose intended.

For supposing, Sir, that our half-pay seamen should once in two or three years be obliged to take their turn on board his majesty's ships of war, yet we must suppose, that most of them, as soon as their turn was over, and they were discharged from that service, would enter themselves in the merchant service, so that we should not thereby increase the number of our seamen in general; and as all our half-pay seamen would be taken from the merchant service at the beginning of every war, we should thus, upon every such occasion, be obliged to distress our trade, as much as if the nation had not put itself to the expence of giving them half-pay, or any other allowance, in time of peace.

In short, Sir, the house may, if it pleases, order me to be one of those employed to draw up and bring in the bill, and if it does, I must obey; but I now declare before-hand, that I know no possible method of preventing or being obliged to distress

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our trade at the beginning of every war, but that of keeping in time of peace a much greater number of seamen in constant employment and full pay, than we have occasion for: There is but one other, which in time might produce its effect, and is of all others the best, which is that of taking care to increase our commerce, coasting trade, and fisheries, and thereby our number of seamen in general, to such a degree as not to be obliged at the beginning of any war, to take from our trade a greater number of able and expert seamen, than it can safely and easily spare. For example, if the number of seamen now employed in trade be 80,000, which I very much doubt

of, because there is but about 40,000 upon the sea-going list; and if from this 80,000 we can at any time take 10,000 with ease and safety to our trade, then by increasing our trade, and thereby the number of our seamen in general, to double what it is now, we might at any time, take 20,000 from our trade without distressing it; and this, with 10,000 kept in pay in time of peace, would be sufficient for equipping our navy at the beginning of a war. There are, in my opinion, the only two methods for attaining the end proposed by this motion, and therefore I must be against bringing in or passing a bill upon any other plan.

[To be continued.]

A View of ENGLISH POETRY.

(From the Monthly Review.)

OF all our neighbours, says the *abbé* *Voltaire*, an acquaintance with the *English*, will afford the greatest delight and improvement to our poets. We have been, for a long time, to them, in some measure, what the *Greeks* were to the *Latins*. None of the polish'd nations of *Europe*, have made so much use of our works as the *English*; but it must also be rememb'd, that none are able to make us richer amends. It must be own'd, adds the *abbé*, that there is a variety and an infinite fund of invention in the richness of their plans, and the conduct of their works; a strength and grandeur in their thoughts; an energy in their expressions. — The oddness of some of their metaphors, the confusion and disorder which is sometimes found in their pieces, and the irregularity of their style, ought by no means to dispose us for the reading of them. Let us dig into these inexhaustible mines. Let us separate the gold from the earth which covers its surface. Let us polish and work it. Let us embellish our gardens with these exotic plants. And let our art give them a beauty, which nature has not bestow'd on them.

But it is not only by a mere translation of the best *English* poets, that the *abbé* gives his countrymen an opportunity of improving upon the riches of their neighbours: for he compares their works sometimes with those of the ancients, and sometimes with those of the moderns, indicating, at the same time, the passages imitated by the *English* poets, together with the justness or defect of the imitation.

Mr. *Phillips*'s works not having been before translated into *French*, and being highly esteem'd in *England*, the *abbé* has thought proper to begin with him, especially as he has exercis'd his genius in three very necessary kinds of poetry.

As the *English*, perhaps, exceed all others for their delicacy and concern for their nation, says the *abbé*, they are fond of spreading the fame of their illustrious men, carefully collecting the most minute particulars of their lives, and are very excellent at these little pieces of biography; but enter into no details, except such as concern themselves. To avoid giving any offence to this nation, the *abbé* has persister'd to his translation an extract of Mr. *Phillips*'s life in the original.

Original. But as this poet's whole soul, seem'd concentr'd in literature, and he dying at thirty-two years of age, his life does not abound in facts, though those few may serve as a model to those who have a poetical taste.

His life is follow'd by a dissertation on the *Georgic* poem, call'd *Pomona*, or *Cyder*. If any *Frenchman* should object, that this liquor is not sufficiently known, to deserve the being made the subject of a poem, nor capable of receiving the decorations of poetry, the abbe replies, that the *English* think otherwise; and though they have but one county particularly famous for orchards, they are so far from undervaluing Mr. *Phillips's* poem, that they universally extol it. That foreigners have approv'd their taste, and that the envoy of the late duke of *Tuscany* translated it into *Italian*, being persuaded, that it would be lik'd even at *Florence*, where cyder is still less known than at *Paris*.

The abbe *Tart* declares his surprise, that the *French* language has not afforded any *Georgic* poem, whilst several excellent ones have been composed in *English*. He even asserts, that though this charming poem on cyder was the only one, it would be a real superiority of the *English* poetry over that of his nation. Accordingly, his principal view, (which it must be confess'd is very commendable) in translating Mr. *Phillips's* *Georgic*, was to give his countrymen some model of this species of instructive poetry.

Toward the end of his discourse, after observing that the editor of Mr. *Phillips's* works, obliges the world with the poem on cyder, as one of the pieces of *English* poetry, not to say the only one of that length, which is perfect, giving him also this encomium, that Mr. *Phillips* has imitated the *Georgics* of *Virgil* rather as a rival than an imitator; the abbe proceeds to consider the truth of this panegyrick, and very solidly, and in an engaging manner, proves that

it is carried a little too far. His comparison of the parallel passages of the *English* and *Latin* poets, is so much the more instructive; as this judicious academick takes occasion from Mr. *Phillips's* poem, to make excellent reflections on the essence and nature of *Georgic* poetry. He observes, that all the beauty or the fables of *Aristeus*, *Proteus*, *Orpheus* and *Eurydice*, which *Virgil* has with so much propriety and elegance, introduced into his *Georgics*, could not prevail upon Mr. *Phillips* to imitate him in this point. "The solidity of his genius," says he, "contemned all fables; and without losing sight of the antients, the philosophy of his age runs through, and adds a dignity to his performance. His *Episodes* are not like those of *Lucretius*, a jumble of old women's fables, and boyish metamorphoses, but passages of morality, natural philosophy, and great events of the history of *England*; the matter whereof receives new beauty from the description. And these, indeed, adds the abbe, are the only *Episodes* agreeable to the gravity of a didactic poem. Fables may please in wanton or festive pieces; but to use them in a poem, which is the work of reason, and whose end is truth, is a strange inversion of decorum; it is giving an air of seriousness to trifles, and a trifling air to serious precepts."

The abbe then proceeds to the poem itself; the justness of the arrangements of which he highly extols, as well as its excellent *Episodes*. The first passage which falls under his censure, is the following, where Mr. *Phillips*, after attributing the increase of the worms, which commit such havoc in the fruit, to old rains and the humidity of the air, adds,

Mean while the apple's outward form,
Delectable, the witless swain beguiles,
Till with a wretched mouth, and sparkling noise
He tastes the bitter morsel, and rejects
Disrelisht;

Disfranchise: not with less surprise than

Embattled troops, with flowing banners pass,

Tore flow'ry meads delighted, nor distrust

The smiling surface: whilst the cavern'd ground,

With grain intention stor'd, by sudden blazes

Burst fatal, and involves the hopes

In fiery whirls: full of victorious thoughts,

Torn and dismember'd, they almost expire,

"Now," says the abbe, what similitude, what shadow of comparison is

there between these two ideas.—The incidents are quite of a different nature.

Such a frivolous accident ought, by no means, to be compared to such

a terrible event; and it may be very truly said of all this pomp of language,

Non erat his locus. These flights, adds he, will give an idea of the imagination of the *English*, and many others will occur in the prosecution of this work."

We shall cursorily observe, that the literary, historical, and critical remarks interspersed in this work, have in them a delicacy which render them as entertaining as instructive. He has also enriched it with most of the passages of ancient authors, either imitated by the *English* poets, which he translates, or incorporated into their works, by a mere translation. To give us a more precise idea of the difference between the *English* and *French* genius, he sometimes compares the finest passages of both poets on the same subject. And, lastly, he has added physical, geographical, and chronological notes, wherever he thought they would any way conduce to the better understanding his author.

In his preamble to the heroic poem of Mr. *Phillips*, on the battle of *Hochstet*, he endeavours to shew, that the *English* poet is guilty of a notorious offence against truth and decency, in

his narrative of, and reflections on, that famous action. "No man of sense in France, can read, says he, without indignation, Mr. *Phillips*'s hyperboles upon the advantages gain'd by the *English*, and the greatness of our loss."

And in the ardour of the abbe's zeal for his country, he affirms, "That the glory gained by these islands at *Hochstet*, shines but dimly when compared with the resplendent glory acquired by *France* in the late war. In the midst, says he, of their loudest boastings, of their skill, their courage, and their power, what can they say to the battles of *Pontenoy*, *Ratour*, *Assiet*, &c."

As to the rest, he acknowledges, this a great number of passages of singular beauty are to be found in this poem; and, among others, though more as a *Frenchman* than a critic, he is particularly delighted with the following simile on *Louis XIV.*

Like an oak

That stands secure, tho' all the winds

Employ their rage, and only shed its

Their ceaseless rear, and only shed its

leaves,

Or mast, which the revolving spring

restores:

So stand he, and alone; alone des'd

The European thrones combin'd, and still

Had set at naught their machinations

To turn him.

But that great Anna, &c.

The foundation of this simile, the abbe observes, is originally borrowed from *Virgil*, but that the application is the product of Mr. *Phillips*'s own delicate genius.

He further acknowledges, that many emphatical and pompons descriptions, many strong and noble thoughts, many both soft and terrible images are to be found in this poem; but at the same time he charges it with being spun out with many useless and trivial particulars. "Our poets, says he, dispatch their works more expeditiously; they know how to begin, and when to end. They keep close to their subject; never suffer themselves

to deviate into fanciful descriptions; are lively and rapid, and that, perhaps, to excess. The *English* lay their colours too thick upon their images; the *French* at most do but sketch. Id subjects not very inviting in themselves, the *English* are insupportable by the length of their descriptions; while the *French*, indeed, fail of giving satisfaction by the opposite fault. The former are admirable when a great deal is to be said; the latter shine most when there is but little.

In his discourse on the Splendid Shilling, the first composition of Mr. *Phillips*, he enters on the nature of burlesque poetry in general. Afterwards he observes, there are several *French* poems highly applauded, which treat common and ludicrous subjects in a grave and pompous stile, as *Racine's Lærtia*; but that some of them are formed upon a subject so mean as that of a Shilling, it being the opinion of the *French* poets, that a trivial subject, and a low stile ought to be both excluded even from burlesque poetry. "However," says he, "as the Splendid Shilling is accounted by the *English* the most perfect burlesque poem their nation can boast, such an encomium will authorize my translation of it, especially as this master-piece will give us an idea of the *English* manner of humour and pleasantry."

However, our critical academicians cannot be brought to have so high an idea of this piece by examining it by the standards of poetic beauties. He readily acquiesces with the *English* in the neatness and beauty of the stile; but at the same time maintains, that most of the images, which the hero of the Shilling impresses on us, are in themselves disgusting, being mortifying to human nature, and representations of misery. "Who," says he, "that should meet a man in such a figure would laugh; would he not immediately turn his eyes from him? To what purpose then is it to offer such objects to the thought as would be intolerable to the sight?"

As to the frequent allusions of Mr. *Phillips* to the thoughts and expressions of the ancients, our author censures them as too far-fetched, and misplaced in a comic and burlesque poem. Which criticism he accompanies with a reflection on the genius and temper of the *English*; which is, that they are so extravagantly fond of the sciences, that they cannot forbear inserting them even in their burlesque performances; and that they live so familiarly with the common people, that they contract their manner, and use their paucity jests.

But what he most objects against in this poem, as well as in the two former, and in general in all *English* poems, is a total want of art. There is no connection between the thoughts. According to this author, Mr. *Phillips* had no notion of connecting by ingenious transitions, the different parts of the Splendid Shilling. The particle *thus* is the only mark of all the transitions in this poem, without any analogy to what goes before or follows after.

The abbe adds, that Mr. *Phillips* seems equally negligent, if not ignorant, of the propriety of sentiments to the gradations of ideas. The hero of the Shilling is hurried away to prison, condemned to a most dreadful complication of miseries, without hope of relief; and yet in this calamitous situation, his heart is so much at ease as to utter this trivial complaint.

*Ô bon do I hoi, from pleasure gain deliver'd,
Nor taste the fruits that the sun's genial rays
Mature, John apple, nor the downy peach,
Nor walnut, in rough furrows'd coat scarce,
Nor medlar, fruit delicious in decay.*

The abbe can do little to forgive the diffuse and incongruous comparison of his fractures and lacerations of his hero's *Galligaskin*, and his present distress, to a ship, which after being shattered by a dreadful storm, is dash'd in pieces against a rock, where she entirely perishes. He concludes his animadversion with this epiphonema: "Is this the language of nature; of nature which delights in justness and propriety?" POETRY

POETRY.

A SONG

An original as we suppose, being a copy from the Student.

(From the Student.)

SICK of the town at once I flew
To contemplation's rural seat;
Adieu, said I, vain world adieu,
Fools only busy to be great;
The book, the lamp, the hermit's cell,
The moss-grown roof and matted floor,
All these I had—'twas mighty well,
But yet I wanted something more.

II.
Back to the busy world again
I soon return'd, in hopes to find
Ease for imaginary pain,
Quiet of heart and peace of mind;
Gay scenes of grandeur, every hour,
By turns my sickle fancy fill;
The world seem'd all within my pow'r,
But yet I wanted something still.

III.
Cities and groves by turns were try'd,
'Twas all, ye fair, an idle tale;
CELIA at length became a bride,
A bride to DAMON of the vale.
All nature smil'd, the gloom was cheer'd,
DAMON was kind, I can't tell how,
Each place a paradise appear'd,
And CELIA wanted nothing now.

**A MORNING-PIECE, or,
HYMN for the HAY-MAKERS.***

By Mr SMART.

*Quintum gallum noctem explestis omnes
Aurum claret confusum voce vocans.*

— LUCRET.

(From the Student.)

BRISK Chaunticleer his matins had begun,
And broke the silence of the night,
And thrice he call'd aloud the tardy sun,
And thrice he hail'd the dawn's ambiguous light;
Back to their graves the fear-begotten phantoms run,
Strong labour got up with his pipe in his mouth,
And stoutly rode over the dale,
He lent new perfumes to the breath of the south,
On his back hung his wallet and flail.

Behind him came health from her cottage of thatch,
Where never physicians had lifted the latch.

First of the village COLIN was awake,
And thus he sung, reclining on his side.

Now the rural grass beneath my feet
Dances beneath yon morning sun;
First the vital virtue, known
By her adamantine zone;
Next to her, in rosy pride,
Sweet society, the bride;
Last, honesty, full scantly drest,
In her cleanly home-spun robe.

The abbey bells in weak ming rounds
The morning psal have giv'n
And pious gratitude resounds
Her morning hymn to heav'n.

All nature wakes—the birds unlock
their throats,
And mock the shepherd's rustic notes.

All alive o'er the lawn,
Full glad of the dawn,

The little lambskins play,
Sylvia and Sol arise, and all is day—
Come, my mates, let us work,
And all hands to the fork,
While the sun shines, our hay-cakes
to make,

So fine is the day,
And to fragrant the hay,
That the meadow's as lush as the
wake.

Our voices let's raise
In Phoebus's praise,
Inspir'd by so glorious a theme,
Our musical words
Shall be join'd by the birds,
And we'll dance to the tune of the stream.

To a lady, singing the Early Horn.

*By JOHN RAUBER, vicar of Portsmouth,
Dorset.*

TO Bards and Lays indulge the Syrian strain;
Nor let the Cyrenian muse thy breath profane:
From heav'n a thy genius sprung!—heav'n asks
the gift again.
From meaner odes avert thy fated eye;
Leave this low theatre, and claim the sky.
To earth no more thy richer tale confine,
But consecrate to heav'n a voice divine.

* A very imperfect copy of this was inserted in the *London Magazine*, without the knowledge or consent of the author, for which the proprietors of that exquisite miscellany may one day receive his thanks, by which it appears that this original piece has been published before.

On faith's high flights thy soaring pipe should dwell,
And the loud glories of th' Almighty tell.
In sacred theme! thy lips for ever move,
And swell the wonders of sweet Jesus's love.
Such thoughts alone beset thy tuneful tongue,
As heav'n inspir'd, and priests and prophets sung.

From Galliard's sportive note indignant turn,
And o'er diviner Crosses and Purcell burn.
The glowing anthem's strong unfetter'd line,
Can only bound a voice diffuse as thine.

To Deums, in thy execution giv'n,
Shall captivate, and bear the soul to heav'n.
While the slow Miserere's solemn airs,
Shall melt again to penitence and tears.

We hear thee in the Hallelujah rise,
And antedate the music of the skies.

Inspir'd, by thee we catch the holy fire,
Lost in the raptures of the glowing choir.

Thus shall thy talents in just light be shown;
And St. Cecilia's self her rival sister own.

And please the PIGS. A TALE.

Address'd to a lady of Jamaica, occasioned by a late incident there.

(From the Gentleman's Magazine.)

ACCEPT, dear ma'am, the fabled lay,
And in this tale pourtray'd survey

The sex's thirst of change;
While by each wild-fire passion led,
And headlong born from bed to bed,
Incontinent they range.

Nor, will you, conscious, once suspect
That on the virtuous we reflect;
Much less insult on you:

No, ma'am, the tale improves your praise;
Since all allow, the many raise

The value of the few.

As on a time, a boar, 'tis said,
Beyond his crawl: "fair limits stray'd,
A sow of striking form he met:
Alarm'd, his blood forgot to flow,
His pulse drag'd heavily and low,
And ceas'd his heart to beat.

He gaz'd awhile, when drawing near,
He thus address'd the bristly fair
(Not without bow profound)

"Accept this tribute to your face—
I instance in the leading grace,
Nor tempt your praise's round.

You'r not engag'd?—why should I more?
You understand me, miss, I'm sure,
I spare your modest ear—

Where every grace and charm is found,
Compassion cannot but abound."

He said, and dropt a tear.

When, sitting down fast side by side,
The grunting fair-one thus reply'd,
(His offer not to shun.)

"Your application's something late,
Be pleas'd howe'er your terms to state;
We'll see what can be done."

• A Jamaica word for a hog's fly.

"Dear miss, he quick return'd again;
My terms are *short*, and not less plain;

Sincere, and without art:
Confin'd to one alone you'll live,
And when your *puttito* you give,

You'll not with-hold your *beard*.
Confin'd to one—who must that be?
Can that be question'd?—none but me!"

They mutually went on—
"Sir Pig, says she, what can you mean?
Where could you these *stale* morals glean?
No more!—all things, be gone!

You may, 'tis own'd, retain a spouse,
Who'll bind herself by thousand vows,
To tasteless terms like those;

But what, pray tell me, could you see
In a distinguish'd sow, like me,
To think I'd take the noose?"

When, with such soft returns as these,
He strove her choler to appease,
And check her hasty ways:

"Why, do those angry bristles rise?
Why darts the lightning from your eyes?
Stay, dearest grunting, stay.

By custom you have been misled;
The town has turn'd your giddy head;
You copy human race:

Estrang'd from all the purer fires,
Which greatly warm'd our ancient sires,
You court your own disgrace.

As mixtures but confound the taste,
Your faculties in change you waste;
A stranger to the joy;

The standing joy, that constant flows,
From pure and undulterate loves,
Which satiate, but not cloy."

When she, still more and more inrag'd,
His sober maxims thus inrag'd,
Full slipant in reply:

"From hence proceeds your fault, I trow,
You think, or else, of me, too low,
Or, of yourself too high.

Can all these charms to one be due?
Or, if to one, can that be you?"

Imperiously she cry'd;
"A monarch might esteem his arms,
Well fill'd with such a group of charms,
And well adorn'd his side.

I took you for a pig of parts,
In *peace* as still'd, well vers'd in *beasts*,
How one may be mistaken!

Who'd waste their time with hogs like you,
Farewell! good sir—" Sweet miss, adieu!"

My boar thus sav'd his Bacon!

From hence let pigs a warning take,
With whom their inter-marriage make,
And choose to live and die:

'Tis only from *jest* *smile* of things,
That lasting, happy, union springs—
At *last* my *Cress* and *J.*

JAMAICA,
Parish of St. Mary.

FORGIVE

The HISTORY of our Own Times.

BY this the reader will be pleas'd generally to understand, that it is intended to give, in a certain course and order, all the materiel occurrences, foreign and domestic, which may seem of importance enough to merit consideration. Previous thereto it may be necessary, to sketch out in as concise a manner as possible, a state of the political system of the affairs of Europe, and the several interests and connections of its respective princes; whereby the better to comprehend, the true causes or motives, from whence such occurrences spring, and after considering these generally, we shall naturally descend into what more particularly concerns us, the present political and civil state of Great Britain, independent of its general connection with the other powers of Europe, which I shall here call its interior policy. By this means I conceive the great purpose of reading, comprehending, and retaining, will be effectually answer'd, and our readers in one short review, be at all times capacitated to make a fair judgment of public transactions.

The present political SYSTEM of EUROPE.

I shall here first lead the reader into the European Turkey, the metropolis, and residence of the Ottoman emperor, because upon the measures taken at the court of Constantinople in a great measure depend the motions of the respective courts of Peterbourg, Vienna, Berlin, Sweden, Paris and London.

It is evidently the interest of the Ottoman Port, that those powers with whom it formerly contended for dominion, should not be in a condition to act to its disadvantage, and this requires at present a more particular attention, as the warlike spirit of the Turks is gradually wearing

off, and that of the Russians rising. Before the time of Peter the Great, the Port had nothing to fear on this side, and if then, when the Ottoman military was more to be dreaded, it gain'd but inconsiderably on the German empire, in the present state of things, and when their Policy is not so much to be regarded, an alliance more formidable is apparently necessary to keep up the Ottoman credit in Europe, and to preserve its acquisitions against the united force of the two great European empires, Germany and Russia; and as Great Britain always balances France, so a more commodious ally is requisite in the heart of Germany, to balance the house of Austria, and on the side of Russia to check the progress of that powerful empire. And tho' it may perhaps seem, that Prussia is not a proper balance for the house of Austria, nor Sweden for Russia, yet as the French armies are always ready on the one side, and French money on the other; and as other princes in Germany may be casually engaged, by the Prussian influence; so taking all these things together, the Ottoman port is by its alliance with Sweden, Prussia and France very happily guarded against any present injury, from the other two European empires. And as this alliance is so near upon a parity with that of the two empires and Great Britain; had none of the respective powers, any other views but to enjoy what they possess, and that peace was a reigning maxim amongst them, the affairs on that side seem to be very happily adjusted. But while it is presumed that a latent ambition lies stifled for a time in the bosom of his Prussian majesty, and while the duchy of Courland, may be at any time made the pretence of inflaming

Europe, and as the king of *Sweden's* death, may cause great alterations in the present disposition of things, so each of these powers are under an absolute necessity of being guarded against future contingencies, and to remain in an apparent state of war.

Poland being a kind of common-wealth, and its king not hereditary, the people not disposed for war, nor the state any finances to maintain one, it is extreme difficult to say, if any change was really to happen in the constitution of that republic, what would be the event, how its policks would operate, or which party it would probably take, either being equally dangerous, as having the *Turks* and *Tartars* on the one side, the *Russians* on another side, and the adverse parties of *Austrians* and *Prussians* on the third. Thus surrounded, and never yet policed with trained or regular troops, it is natural to be imagined, that hardly any alteration or occasion whatsoever would draw that kingdom out of a state of neutrality.

The court of *Denmark* seems well prepared, and is capable of giving a great turn to the affairs of either parties, but the motions of that court appear to be slow, regular, and resolute, and its chief ambition points at the ducal *Holstein*, which would very much improve the influence of *Dinmark*, but is only to be acquire'd by a good understanding with the court of *Petersburg*; and as *Denmark* can have no prospect of interest by engaging in a war, and is considerably improving by commerce and the arts of peace, common prudence dictates to that court the absolute necessity of disengaging itself from all kind of alliances that may contribute to the drawing it into a war, and this more especially when it is paid by the court of *France* for acting neutral.

Thus we see in a very narrow compass how the affairs of *Europe*

are constituted so far, and from whence we may be able to form some judgment, whether a war is on that side, in any likelihood of taking place for the present, tho' our foreign advices constantly alarm us with fears on that head, and as constantly refute themselves.

In *Italy* the ruling powers are, the kings of *Sardinia* and of the two *Sicilies*, the house of *Austria* united with that of *Lorraine*, and the republic of *Venice*.

The house of *Savoy* having the power of *France* on the west, and that of the house of *Austria* on the east, and having by experience been convinced, that there is much less to be fear'd from the latter, than from the former, has a natural interest in allying with the house of *Austria*, more especially as the collateral branches of the house of *Bourbon* take root and flourish in *Italy*, and are as it were surrounding his dominions, the late match with *Spain* making no other alteration in this particular, than only the better guarding his dominions against the ambitious views of the house of *Bourbon*; a policy truly resolute, well judged, and worthy the wisdom of his *Sardinian* majesty.

The state of *Venice* having nothing to fear but from the house of *Austria* and the *Ottoman* port, to keep clear of the latter, will never ally with the former, as besides being not only the nearer, but the more dangerous enemy; nor will the situation of that republic's affairs, permit the *Venitians* to enter into any kind of offensive alliance, being in this respect like the republic of *Poland*, without suitable finances, or a proper number of regular troops. And like the court of *Denmark* endeavouring to recover, re-establish, and extend their commerce. In this light, that state as cautiously avoids entering into any alliance with the king of the two *Sicilies*, and yet more

more cautiously with either of the maritime powers or the crown of France or Spain, and establishing the basis of her welfare simply on the arts of peace.

The interest of the king of the two Sicilies naturally follows that of the house of Bourbon, and as he is in some measure a dependant on the crown of Spain and eventual heir, his interest pursues the same channel, and separates him entirely from all commerce or alliance with the house of Austria, or with any other princes or states, not regularly allied with the other branches of the house of Bourbon. The other princes and states in Italy are, except Genoa, too inconsiderable to be noted here; and as to Genoa, the nature of her trade, connection with the Spanish West-India commerce, and the necessity she is under of being protected by the house of Bourbon, against the houses of Savoy and Austria, naturally throws her into the Bourbon interest, which she has not for a century past ever deviated from, nor in all probability ever will, unless some changes happen in Italy which are not at present, to be reasonably expected.

This brings us nearer home, and leads us into considering those powers which are some way or other not only intimately connected with the preceding, but that also in some measure direct their motions, or what we usually call holding the balance of Europe. The views of Great-Britain and France are the same, their interests diametrically opposite, the main object of both is the improvement of their commerce; and as France pursues her acquisitions by land, in order, by degrees, to monopolise the maritime provinces, so Great-Britain intimately connects her interest with the house of Austria, and Holland to prevent so much as possible the progress of

France that way. France has not the same natural connection with Spain, as Great-Britain has, but by the relationship of the two crowns, has more influence. The interests of Spain and Great-Britain are connected by reciprocal advantages in commerce, which cannot be altered by the influence of France, but may be, and often is impeded by it. The natural commodities of Spain, in the present situation of things, can only be taken by Great-Britain, nor can they be taken, but as a return for the manufactures of Great-Britain, in which light the interests of the two nations are mutual. It will therefore necessarily follow, that the interest of France simply depends on family influence; and as that influence declines by the wearing out of relationship, the very nature and necessity of things will throw the mutual interests of Great-Britain and Spain into the old channel again; and as there seems now a strong inclination that way, it is perhaps only removing a few obvious impediments, and the old interests will meet again in their natural center, and Great-Britain and Spain be so happily united, as before our engaging with the house of Austria, in respect to that kingdom.

As to Holland, the politicians have been some time in doubt whether that state is best in the interest of Great-Britain or of France. Dr. Hume and his party were always of the latter, the House of Orange of the former Opinion. It is certain, that their connection, in point of commerce, is more with France, still, by their state on many occasions leaning that way, have not a little contributed to throw a large share of that commerce into the hands of France, which was formerly divided between Holland and Great-Britain, and which has been considerably augmented by the Right Honourable

on their trade, and encouragements given by the *French* government, more especially to their *West-India* islands and commerce, and wherein they have very wisely avoided the contrary measures of the government of *Great Britain*. Therefore as the *Dutch* are a commercial People, and the measures of *France* most likely to increase their trade, by the diminishing of that of *Holland*, it should seem that *France* is not her most natural ally. But when it is considered in another light, that the views of *France* are extended to absolute dominion; that *Holland* would be a very useful province; that *Great Britain* can only prevent that ever happening; and that *Holland*, on the other side, may contribute, in some measure, to the protection of *Great Britain*, against any similar attacks from *France*; there seems to be a mutual connexion of interests between the two states for their reciprocal support, but in a more particular manner for the security of *Holland*.

The interests of *Portugal* stands in exactly the same light as *Spain*, in respect to *Great Britain*, as to mutual advantages in commerce; and as to protection against the superior power of *Spain*, which *Portugal* has only reason to fear, *Great Britain* is her most natural protector whether considered in the light of naval superiority, or that influence which the house of *Bourbon* has acquir'd in the *Spanish* government and policy; consequently the interests of *Portugal* are most intimately connected with those of *Great Britain*. But as to engagements relative to war or peace, the politics of *Portugal* are much the same as those of *Denmark*, and the steadily pursuing the arts of peace, and of commerce, equally the true interest of both states.

Great Britain's general interest seems to be a fix and permanent friendship with *Russia*, the house of

Austria, the house of *Savoy*, *Spain*, *Portugal*, *Denmark*, and *Holland*; which amply balances *France*, *Prussia*, *Sweden*, and the Ottoman Port, and even taking the chance of *Spain*, in favour of that side. But if the interest of *Spain* turns in favour of *Great Britain*, as in the event of things it naturally must, supposing right conduct on our part; it then appears to me, that the super-balance will be much in favour of *Great Britain*. And this even supposing further, that *Spain*, *Portugal*, *Denmark*, *Poland*, and the several unmentioned states of the empire, and *Italy*, upon every occasion remain perfectly neuter.

The particular interest of *Great Britain* apparently is a steady attention to commerce, by giving every encouragement, for the making of our manufactures cheap and good, and discouraging both by well consider'd laws, and early example, the wear or use of any foreign manufactures or products, of the countries with whom we have no connected interests, who are our rivals in trade, or to whom we pay a balance; as every shilling so paid injures us in a triplicate degree. It gives power and strength to the enemy, weakens ourselves, and interferes with the free course of our own manufactures and products.

There are no countries can bear a general balance against them, but *Spain* and *Portugal*, and they only because that balance is not all which they draw from their *American* mines, therefore may trade in *Europe* at a loss, and thereby in a course of commerce grow rich, as well as contribute to the enriching of their neighbours.

As it is the interest of *Great Britain* to keep up a potent navy, so it may be a means of supporting that interest by trading often at adventure, or wherefrom no other immediate benefit accrues, than the employ-

employment of manufacturers and labourers, or raising of seamen, as in our coal trade, &c. also in trading for *eventual Profits* as to the *East-Indies, Africa, &c.* likewise upon speculation, as commonly to *Turkey, Russia, Sweden, Italy,* and sometimes on the same principle to *Spain and Portugal.*

The last thing that will bear considering in this compass is, the reducing of the public debt, and at the same time lowering of the taxes. This seems paradoxical, but is practically possible, and may be easily effected, as is well known by those who manage our money affairs. The attempt hitherto I think has been unfair and ungracious: this was to reduce the public debt, by lowering of the public interest, while they who projected this, did not think the national interest too high, or supposed that three per cent. in the funds, to be equal to five per cent. on lands, or personal security, which I conceive is an evident mistake, as it in no sense fixes the value or standard of interest. For if those who reduced the interest to three per cent. can reduce it at pleasure to two or one per cent. or perhaps to nothing at all, then is the security at three per cent. not so good as even personal security, which a man must answer if he is able, but the public, not obliged to answer, but at pleasure or not at all; and when interest is thus reduced below its natural standard, it is only another way of sinking the principal on the proprietor, who must on such occasions sell at under value, be content with the interest, or await the pleasure of the state for the discharge of his demands. This would be well enough if there were only twenty millions public funds, and the principal continued steadily at par, unstock job'd; as then it would be a kind of banker's shop, where the money'd men might place out their spare cash, for which even two per cent. would be a valuable

consideration. But it is very different where the common support of multitudes depend upon it. If therefore the government could find a way to make eighty millions a regular bank stock, the transfer free, and totally annihilate stock-jobbing. I am then, and then only apprehensive, that it is the interest of the nation, to reduce the public debt by lowering the interest.

Great Britain has an evident balance of commerce with her own islands and plantations, which is principally owing to a clandestine trade on the main of *America*; wherefrom, by the canal of *Jamaica*, that wealth is chiefly drawn which furnishes all our other islands and plantations with the means of paying a balance to *Great Britain*; for as there is no other way of paying this balance, as the trade is not generally open from our plantations to other countries, so could they not possibly, but by this channel pay us a balance in specie, having no mines of their own, nor any other way of acquiring specie. How far this may clash with our *Spanish* interest at home is too diffusive for my present consideration, but it is plain, that if we will have a balance of specie from our plantations, either this clandestine trade must be supported, or the foreign markets must be opened indiscriminately for all kind of plantation commodities, directly from the ports where they are first shipped. And lastly, if the preservation of our northern colonies be worth our care, the frontiers must be carefully attended to, and *New-Scotia* in particular, made a matter of the utmost concern. It is certain, that had not *France* any dominions there, an attention to *New-Scotia* might be immaterial, but as our fisheries on that coast are a kind of ready money commerce, what we give up the *French* acquire; and while every acquisition of *France*, doubles the balance against *Great Britain*, it

(Gentle)

seems to be the interest of *Great Britain* to be very firm and determin'd in the support of *Nova Scotia*; and defending that part of the continent from any intrusions of *France*.

As to our new establish'd white herring fishery, I have only to say here, that as I am proceeding in the

history of that important national undertaking, I shall endeavour in the conclusion to set that matter in to clear a light, as I hope will put it quite out of question, how much the true interest of *Great Britain* is concern'd therein.

FOREIGN AFFAIRS

Constantinople, June 30. M. Colberg, the *Swedish* minister, had yesterday an audience of the prime visier, to whom he presented a memorial, concerning the present situation of affairs in the north, and of the apprehension this court was in of a war with *Russia*; and desiring to know in such case, what assistance was to be expected from the sublime *Porte*. To which the *Ottoman* minister replied, that if *Russia* did really become the aggressor, and attack'd *Sweden*, that in such case, the Grand Signior would look upon himself as obliged to act according to his engagements with that crown; but as the same time observed, that he could not help admiring the genius of some *European* Princes, who are for ever attempting to answer, as he supposed, some peculiar ends of their own ambition, to set the world in a flame; and that *Sweden*, who had an enemy in her neighbourhood so much her superior, and who could only be the sufferer by it, should consent to be made the dupe of those enterprizing powers, and leave her fate to the chance of being supported by such distant Allies as the *Ottoman* empire, that upon this principle the war might, in the event, take in the whole circle of *Asia*, as well as *Europe*, bring the *Persians* upon the *Porte*, the *Moguls* upon the *Persians*, and all the *Chinese* and *Chinese Tartary*, upon the *Moguls*; and this only to satisfy the caprice, and sooth the ambition of

a little *German* potentate. And as he, the *Swedish* minister, found in what light the *Ottoman Porte* considered these things, he hoped he would recommend it to his court to be very careful of being the aggressor, as the *Porte* made a very singular distinction, between performing her engagements with her allies, and being drawn into an unnecessary war.

Peterburgh, July 28. Our fleet continues to keep the sea, while that of *Sweden* ride at their moorings in the harbour of *Carelskrona*. And both by sea, and land, orders are given to avoid committing any acts of hostility. The gloom of war seems gradually to wear off with the decline of summer; and while every preparation is made on all sides, as if it necessarily must take place, a definitive Treaty is, in the mean time, negotiating between the two crowns; but as yet nothing is determined relative thereto, except that it is agreed, that during the interval, all things shall remain on the footing of the treaty of *Åbo*. It is whispered about here, that the *Swedish* fleet at *Carelskrona*, was intended to join the squadrons of some other *European* powers, in an attempt on some part of his *Britannic Majesty's* dominions; or rather, as it is thought, to intimidate the *British* court from entering into any engagements in favour of *Russia*. But as we know, that the *British* fleet is always superior to any conjunct squadrons

drom of Sweden and her allies, and that the Swedes have enough to do to take care of themselves at home, such stories meet the contempt they deserve.

Stockholm, August 7. We talk of a war here, as much as ever, but those who affect to know more of the matter than other people, are of opinion, that during the life of his present majesty, nothing of that kind can possibly happen; however, it is currently reported, that orders are issued out for our fleet to put to sea, but to what purpose none here can divine, as they are likely to be attended wherever they go by that of *Russia*, which is much superior, so that if they do sail, we only expect to hear on their return, that they have been out to air their seamen.

Copenhagen, August 3. The king is actually raising two new regiments of dragoons in *Norway*, and several men of war are ready to sail on the first notice, so that let the affairs of the north take what turn they may, his Danish majesty is wisely preparing to be guarded against all sinister events.

Berlin, Aug. 10. There has been some time at this court an agent from the Khan of the *Crimæa Tartars*, and another possibly on the same errand is arriv'd at *Warsaw*. They were dispatch'd to these two courts, at the instigation of the jesuits, who have lately got footing in that country, and propose that if any money can be found, and other proper encouragement given, that their khan will raise an army to attack the *Russians* in case a war should break out in the north. Some think that the one has met a favourable reception at this court, but very little can be expected from the negotiation of the other in the present situation of *Poland*.

Sir Charles Hanbury Williams, the British envoy, set out some days past

for *Warsaw*, to be present at the meeting of the extraordinary diet there.

Hanover, Aug. 11. In the last conference, that baron *Hefsky*, the *Bavarian* envoy, had with his grace the duke of *Northcastle*, the old subsidy treaty was renew'd and adjust'd between the courts of *Great Britain* and *Munich*, with the addition of two articles, one of which regards the pretensions of the house of *Bavaria*, and the other is entirely relative to the affairs of the empire, which said treaty is preparing for the ratification of the contracting parties.

The measures taken for electing a king of the *Romans* are now so well adjust'd, that it is thought the same will soon take place in favour of the archduke *Joseph*, as the court of *Vienne* seems to be sure of a majority of electoral voices, which will however be probably defer'd until the breaking up of the diet in *Pittsburg*, and the business of the session shall prevent any significant military interruption.

Herenhausen, Aug. 10. This day most of the foreign ministers came hither to take their leave of the princess *Mary of Hesse-Cassel*. The princess dined the same day with the king her father at a private table, and after taking a tender and affecting leave of his majesty, set out about five in the evening in a post chaise for *Cassel*.

The same evening *Count de Zwiëgels*, and *Freyshapfel*, both gentlemen of the bedchamber to his majesty as elector of *Hanover*, having some high words at supper, the latter sent the former a challenge, in consequence whereof the baron de *Zwiëgels* was killed, M. *Freyshapfel* and his second, M. de *Goeckhausen* are retired, and count *Schubinsky* who was second to the deceased, is taken into custody.

Hambourgh,

Hamburg, August 18. On the 28th of last month, a fire broke out about 8 o'clock in the morning at the castle of *Dorenburgh*, the customary residence of the prince of *Anhalt Zerbst*, which entirely consumed the same. The damage done on this occasion is immense; the tapestry and other valuable furniture presented to that prince by the empress of *Russia*, being alone valued at 150,000 crowns.

A tender is arriv'd here dispatch'd from the *British* fishery off *Siberland* with 168 barrels of herrings, so perfectly cured and of so fine a quality, as to be much superior to any that ever arriv'd from *Holland*, and were all immediately sold at a very high price.

Rome, July 18. Advices from *Venice* say, that our nuncio resident there is order'd to depart the dominions of that state, and that the *Venetians* are making warlike preparations both by land and sea, but these we apprehend only concern some league enter'd into against the house of *Austria* in *Italy*. The harvest has prov'd very plentiful this year in the ecclesiastical state, so as that the subjects have leave to transport corn abroad.

Naples, July 20. Tho' every thing here seems to put on a warlike appearance, yet the greatest attention at present is to the robberies committed on our coasts by the *Barbary* corsairs, of which with all our industry we have only taken one with twenty-five hands on board, this is a stragler that fell in the way of our gallees; nor indeed do our marine officers care for attacking any of a large construction, or that sail in squadrons.

His *Sicilian* majesty, copying after the measures pursued in *Spain*, is erecting several new manufactures, which are expected will turn to very good account.

Madrid, July 29. The king has order'd an examination into the con-

duct of the two admirals, *Reggio* and *Spinola*, lately arrived from *America*; The one is confin'd at *Port Royal*, the other at *Cadix*.

There is little said here of the negotiations of the *British* minister, except that they don't seem likely to come to a speedy determination.

Don Pedro Stuart, brother to the duke of *Berwick*, is order'd to repair to *Cadix*, to take upon him the command of two sixty gun ships destin'd to cruise in the *Mediterranean*.

Lisbon, July 30. The late king is succeeded by *Don Joseph*, prince of *Brasil*, his majesty was born 22d October 1689, and had issue by *Mary Anne* of *Austria*. 1. *Don Joseph*, born June 6, 1714. married *January* 1728-9, *Mary Anne* victoriosa infant of *Spain*. 2. *Donna Maria*, born December 4, 1711. married to *Ferdinand*, present king of *Spain*, *January* 19, 1728-9. 3. *Don Pedro*, born July 5, 1717.

The prince of *Brasil's* issue are

1. *Donna Maria Francis*, princess of *Nieva*, born December 17, 1734.

2. *Donna Maria Anne*, born October 7, 1736.

3. *Donna Maria*, born September 21, 1739.

4. *Donna Maria Benediktina*, born July 14, 1745.

Our advices here from the kingdom of *Morocco* say, that the plague makes a dreadful havock in that kingdom, having carried off above 30,000 persons.

Paris, August 10. It is affected to be given out here as matter of advice by way of *Marsilles*, that a grand divan is convoked at *Constantinople* for the 15th instant, and that divers important resolutions will be taken therein for the benefit of the *Paris* league, in opposition to the electing of the archduke *Joseph* king of the *Romans*. It is also talk'd, that the two *Tartarian* envoys, abovesaid to be arriv'd lately at *Berlin* and *Warsaw*, propose to bring into the field

sold this winter at least 200,000 men to beat the *Russians* out of the *Ukrain* which the *French* are all as sure of at *Paris*, as if they had every one been concern'd in the negotiations.

Amsterdam, July 26. There is not only here, but all over *Flanders* and *Brabant*, a general stagnation of trade and as general an overstock of commodities, poured in upon us by the *French* commerce; and *Hamburg* is much in the same situation, that market being glutted with *American* commodities. The principal trading towns in *France* are at the same time in great distress, on account of the bad condition of their *West-India* trade, as their effects are only transmitted hither on speculation, and no purchasers. There has been lately 18 or 20 bankrupts at *Bordeaux*. Our merchants have all their warehouses full, which they would sell at 25 per cent. loss, but nothing is vendible. What contributes to unhinge our commerce is the last placart relating to the ducats, which causes great loss to, and confusion amongst the inhabitants.

AMERICA.

New-Scotia, June 5. The fishery has proved extremely good here this season, one company only having taken and cured 1400 quintals, ready to ship for a foreign market.

June 20. Mr. Brown, gardener to his excellency the governor, with his son and four others, going out about two or three miles from the town, they were beset by the *Indians*, who kill'd Mr. Brown and his son; the latter they buried, but the body of the former they found scalp'd. The four others are still missing.

Boston, June 17. There is great complaint here of a sudden stagnation of trade, on the stoppage of the course of paper credit, so that nobody purchases but through meer necessity; as fast as the treasury issues out cash, it all vanishes, and the dollars are ship

off for *London*, *New-York*, *Philadelphia*, and *Hispaniola*.

We have lately receiv'd advice, that the *Spanish* squadron, formerly mention'd to be fitted out to destroy our settlement on the *Misquero* coast, consisting of fifteen sail, have swept the bay of *Honduras*, carried off many of our logwood cutters, and taken twenty-five sail of *British* trading ships and sloops.

Philadelphia, May 31. The season has proved the coldest this year ever known in the memory of man, and the frosts have done infinite mischief.

N. B. *Philadelphia* is nearly in the same latitude as *Lisbon*, where frosts are scarcely ever known.

From the *Carolina Gazette*.

To the Printer.

S I R,

I am commanded by the common house of assembly to send you the inclosed, which you are to print in the *Carolina Gazette* as soon as possible: it is the negro *Caesar's* cure for *Pain*; and likewise his cure for the bite of a *Rattle-Snake*, upon discovering of which, the general assembly hath thought fit to purchase his freedom, and grant him an allowance of money per annum during his life, I am yours, &c. JAMES LEVINS.

May 9, 1750.

The negro *Caesar's* cure for *pain*.

Take the roots of plantane and wild hore-hound, fresh or dried, three ounces, boil them together in two quarts of water, to one quart, and strain it: of this decoction let the patient take one third part three mornings fasting successively, from which if he find any relief, it must be continued, till he is perfectly recovered; on the contrary, if he finds no alleviation after the third dose, it is a sign that the patient has either not been poisoned at all, or that it has been with such poison as *Caesar's* antidote will not remedy, so may leave off the decoction.

Z

Durham

During the cure, the patient must live on spare diet, and abstain from eating mutton, pork, butter, or any other fat or oily food.

N. B. The plantane or hoare-hound will either of them cure alone, but they are most efficacious together.

In summer, you may take one handful of the roots and branches of each, in place of three ounces of the roots of each.

For drink, during the cure, let them take the following.

Take of the roots of golden-rod, six ounces, or in summer two large handfuls of the roots and branches together, and boil them in two quarts of water to one quart, (to which also may be added, a little hoare-hound and assafras) to this decoction, after it is strained, add a glass of rum or brandy, and sweeten it with sugar, for ordinary drink.

Sometimes an inward fever attends such as are poisoned, for which he orders the following.

Take a pint of wood-ashes, and three pints of water, stir and mix them well together, let them stand all night, and strain or decant the lye off in the morning, of which ten ounces may be taken six mornings, warm'd or cold, according to the weather.

These medicines have no sensible operation, though sometimes they work in the bowels, and give a gentle stool.

The Symptoms attending such as are poisoned, are as follows.

A pain of the breast, difficulty of breathing, a load at the pit of the stomach, an irregular pulse, burning and violent pains of the viscera above and below the navel, very restless at night, sometimes wandering pains over the whole body, a reaching and inclination to vomit, profuse sweats, (which prove always serviceable) slimy stools, both when colic and loose, the face of a pale and yellow colour, sometimes a pain and inflammation of the

throat, the appetite is generally weak, and some cannot eat any thing: those who have been long poisoned, are generally very feeble, weak in their limbs, sometimes spit a great deal, the whole skin peals, and likewise the hair falls off.

Cæsar's cure for the bite of a Rattle-Snake.

Take of the roots of plantane or hoare-hound, (in summer roots and branches together) a sufficient quantity, bruise them in a mortar, and squeeze out the juice, of which give, as soon as possible, one large spoonful; if he is swell'd, you must force it down his throat: this generally will cure; but if the patient finds no relief in an hour after, you may give another spoonful, which never fails.

If the roots are dried, they must be moistened with a little water.

To the wound may be applied, a leaf of good tobacco, moisten'd with rum.

L O N D O N.

The following *French* men of war are arrived at *Lisbon* from *Brest*.

		guns men	
La Couronne, commo-		} 74	730
dore Macnamara			
Le Sceptre, capt. du Bouly	74	650	
Le Hercule, capt. Maribout	64	450	
Le Junon, capt. Francois	64	450	
St. Laurent, capt. Beau-	} 38	250	
fremont			
Le Marshal Saxe, capt.	} 20	160	
Mirabeau			

It is said these are to join Don Pedro Stuart off cape St. Vincent.

The principal inhabitants of the borough of *Southwark* are preparing a petition to the lord mayor and court of aldermen, praying, that their fair may be dropt, as the same tends only to the destruction of youth, and encouragement of thieves and strolling players.

Sunday the 5th instant, there was a violent hurricane of wind, between the hours of 1 and 4 in the afternoon, that did much mischief to the houses,

and drove the ships away from their moorings in the river.

Commodore *Keppel* is order'd again to *Algiers*, to settle with that regency the affair of the *Prince Frederic* packet boat.

We hear from *Cambridge*, that the daughters of the late duke of *Somerſet*, have offered the univerſity a ſtatue of their father, which has been gratefully accepted.

Friday the 10th inſtant arrived an exprels from *Hanover*, with advice that his majeſty would ſet out for *Great Britain* the 18th of next month.

There was a remarkable trial laſt ſeſſions at the *Old Bailey* of one *James Shepherd* on the ſmuggling act, for being aſſembled at *Broombill* in *Suſſex*, with ſeveral other perſons, armed with fire arms, in order to be aiding in the running of uncuſtomed goods. The two witneſſes againſt him were *Hutton* and *Pelbam*, who ſwore poſitively to him, and ſeemed to agree pretty much in their evidence. The priſoner's defence deſerves to be taken notice of, which was as follows.

" 'Tis now, my lord, near 11 months ſince I was apprehended, during all which time I have been confin'd in goal, treated as a felon, and loaded with irons. I have undergone the peril of my life, and the loſs of the greateſt part of my ſubſtance, to the almoſt entire ruin of myſelf, my wife, and five children. The firſt ſeven months I was in *Wincheſter* goal, without knowing my accuſer; and from thence I was removed to *Newgate*, and now appear before your lordſhip, to take my trial for my life; not, my lord, for the fact I was committed for, for what reaſon I know not, but for another I am equally innocent of. I had, my lord, above 20 perſons of great repute and character from *Wincheſter*, and other remote parts of the country, attending here laſt *April* ſeſſions, at a very great expence, in order to have teſtified my innocence at my trial, beſides the very

favourable circumſtance of the mayor of *Wincheſter*'s being then in *London*; that worthy gentleman, for love of truth and juſtice (for nothing elſe could have invited him) would alſo have appeared for me; but, my lord, my trial was then put off upon an affidavit that *Pelbam*, one of the witneſſes now againſt me, was taken ill, and could not attend; whether, my lord, he was really ill or not, and unable to attend, himſelf only knows. If the wiſeſt and worthieſt of men may be impoſed upon as to the matter in queſtion, my lord, I am entirely innocent of it; I was never at *Broombill* in my life, and know not, but by information, where it lies; and as to the two witneſſes, *Pelbam* and *Hutton*, I never, to my knowledge, ſaw them before. Theſe witneſſes, my lord, have ſworn the facts very fully and very poſitively againſt me; to ſuch a charge, ſupported by poſitive teſtimony, what defence, my lord, can even innocence itſelf make?

'Tis fortunate, my lord, that from a variety of remarkable incidents happening about that time, incidents that may not attend another man's caſe of equal innocence, I have been able to recollect, and prove that I was then at *Wincheſter*, about 100 miles from *Broombill*. Beſides which, my lord, I ſhall be able to diſcredit the teſtimony of *Pelbam* and *Hutton*, from the evidence of ſeveral gentlemen of fortune and diſtinction, who, tho' ſtrangers to me, have, for the ſervice of the community (with great inconvenience to themſelves) kindly come thus far to teſtify on my behalf. I am ſorry, my lord, upon this occaſion to add, that there is at the bottom of this proſecution a ſcene of unheard of malice and cruelty; ſuch, my lord, as is too tedious for me, at this juncture, to relate; but time, the grand diſcoverer of all things, will, I hope, bring it to light, and ſhew the gentlemen who are concern'd for the crown, how groſsly, and by

what a cloud of darkness they themselves have been imposed upon. I shall at this time, trouble your lordship no farther, but call my witnesses, and prove my innocence, and shall rely upon that, and the known justice and integrity of your lordship, and the jury, for my acquittal."

Then several reputable persons were examined in behalf of the prisoner; and other witnesses might have been called; but the council for the prosecution, finding *Hatton's* and *Pelham's* characters so very bad, declined giving the court any farther trouble; and the result of it was, that the prisoner was acquitted.

Extract of a letter from Lerwick, July 16. 1750.

The 3d instant, the *Friends Good Will* tender was dispatched to *Bremen* with 29 barrels and half of herrings. Between the 3d and 10th instant the busses took and cured 150 barrels. The same day arrived the *Dispaich* tender from *Hamburg*. And on the 12th instant arrived the *St. George* tender.

Every thing goes on in the most happy manner; the men are well supplied, and they do their duty.

There has been in this harbour since my arrival 130 *Dutch*, *Swedish* and *French* fishing vessels, with 50 jagers; and there are about the same number in the *Offing*. The 4th current, the tenders who waited to serve the early markets, disappeared.

The *Swedes* have three busses and a jager: they were to have had 15 or 20, but something particular prevented.

The *French* have only four on the fishery, one of which is returned home, having lost all her nets; and many of the *Dutch* busses have lost part of theirs.

They unanimously agree, that our nets are better than theirs; and we know they are better fitted, because they hold better than theirs. They say our bus rope is too thick, but

that has saved our nets; a great strain lying upon them in the bad weather we have had; and we take near ten barrels to one, to many of the *Dutch*, and more in proportion than any of them.

The 13th the *Pelham* came into *Bressa* sound with 107 barrels, and the *Carteret* had 62 and a half.

On the 14th in the evening the *Gartacet* arrived, and all the fish will be re-packed and dispatched to *Hamburg* by the 17th. As also the busses out upon the fishery again, the same day recruited with salt and casks.

The next 50 barrels taken will be sent by the *St. George* tender to *London*, after which the busses will, if fortunate, complete their lading, and finish the fishery of this season.

We have since advice of the arrival of 162 barrels of herrings at *Hamburg*, which were instantly purchased, and a return made thereupon in pipe staves, for the use of the fishery cooperage.

August 12. The *Bedford* and *Argyll* busses sailed from *Southampton*, compleatly fitted, for the rendezvous at *Campbell-town* on the north-west of *Scotland* for the *September* fishery, on the commencement of which month, the *Pelham* and *Carteret* busses are expected from the East off *Yarmouth*.

Ecclesiastical PERFORMERS.

William Fuller Bedford, M.A. presented to the rectory of *Monksilver*, in *Somersetshire*.—Mr. Richard Goodyear to the rectory of *Wanstead* in *Essex*.—Mr. Pettit, chosen lecturer of *St. Alphage*, *London Wall*.—Thomas Best, M.A. presented to the rectory of *Rushook* in *Worcestershire*.—Mr. Richard Jenner to the vicarage of *St. Columb's*, in *Devonshire*.—Charles Sonn, L.L.B. to the living of *Hartlip* in *Kent*.—Field, M.A. to the rectory of *Aston* in *Gloucestershire*.—Hadley Cox, M.A. to the rectory of *Fordham* in *Essex*.—John Butler, M.A. to the rectory of *Fyfield* in *Wiltshire*.—Mr. Hodgson, to the living of upper *Outon* in *Derbyshire*.—John Egerton, L.L.B. made dean of *Hereford*, in the room of *Edmund Castle*, B.D. deceased.—Francis Wanley, D.D. made

made dean of the collegiate church of Rippon in Yorkshire.—Henry Robinson, B.A. presented to the rectory of Serangham in the same County.—Mr. Wainwell, to the vicarage of Norton, in Derbyshire.—Rev. Mr. Southernwood to the living of Walkern, Herefordshire.—Rev. Mr. Mayle, to the living of Ringwood, Hampshire.—Dr. Butler, Bishop of Bristol, to the Bishoprick of Durham.—Rev. Mr. Horton, to the rectory of Hascombe, Surrey.

PROMOTIONS.

Rev. Mr. Thomas Franklin, chosen Greek professor of the university of Cambridge.

Philip Brooks, Esq; agent for the Regiments at Gibraltar and Minorca.

MARRIAGES.

Joseph Smith, Esq; lieutenant of Whittlebury forest, to Miss Nightley.

Rev. Mr. George Barber, to Miss Molineux, only daughter of Mr. deputy Molineux, of Cateaton-street.

Capt. Clark, of a marching regiment of foot, to Miss Mary M'Kenzie, second daughter of the late earl of Cromartie.

James Lane, Esq; to Miss Hanna Russell, of Chelmsford.

Mr. Thomas Cottril, of Bunhill-row, to Miss Chapman, of Finsbury.

Peter Roberts, Esq; Comptroller of the Bridge-house-lands, to Miss Bodham of Stoke-Newington.

Jasper Hudson, Esq; of Tower-hill, to Miss Edmonds, of the Minories.

Mr. Johnson, of Bristol, to Miss Jones, of the same.

James Frederick Mallard, of the Island of Jersey, to Miss Margaret Beardsley, of Cambridge.

Henry Gould, Esq; of the Middle Temple, to Miss Walker, of Spetisbury.

Capt. William Fielding, to Miss Hester Nichols, of Tewksbury.

Capt. Litherhead, commander of the Ship Loretto, to Miss Jenkins, of Barbadoes.

DEATHS.

Rt. Hon. Abigail, countess of Kinnoul, lady of the present earl.

Rt. Hon. the lady Bruce, relict of the late lord Bruce.

Lady Anna Christina Wrey, sister of Sir Bouchier Wrey, bart.

Rt. Rev. Dr. Edward Chandler, lord bishop of Durham.

Rt. Hon. Philip Sherard, earl of Harborough, baron of Harborough in England, and of Le Trim in Ireland: He is succeeded by his eldest son, Bennett Sherard, now earl of Harborough.

Thomas Gordon, Esq; one of the commissioners of the wine-licence office, but more known as the author of the Independent Whig, Cato's letters, and other political pieces. He died suddenly.

Richard Yee, Esq; at his country seat at Huish in the County of Devon.

Nicholas Stapleton, Esq; at his house at Hammermith.

Sir Francis Curson, at Water-Perry in the County of Oxon.

Samuel Tomkins, Esq; at Greenwich.

Dr. Henry Head, rector of Craneford.

Edward Moore, Esq; at Chertsey.

William Worth, Esq; at Beaconsfield.

Capt. Edward Rich, late commander of his Majesty's Ship Milford.

Miss Frances D'Anvers, a maiden lady, at Chelsea.

Jacob Chevir, Esq; at his lodgings in Gracechurch-Street.

Mrs. Diana Gibbs, a maiden lady, at Bristol.

William Afie, Esq; member of parliament for Heitebury in Wilts.

BANKRUPTS.

William Shakeshaft, late of Holloway-lane, near Shoreditch, Woolcomber.

William Harris, of Barnstable, Devon, joiner and Cabinet-maker.

Edward Price, of Llysach in Carnarvon, Merchant and Potter.

John Doble, of Windsor, in the County of Berks, dealer and chapman.

Samuel Winchelsea, of Plymouth, linen draper and wine-merchant.

Philip Brown, late of Portsmouth, Victualler.

James Simms and Thomas Rahn, both of Birmingham in the county of Warwick, jewellers and copartners.

John Philpot, of mile-end, Middlesex, and John Hatchinson of Plaistow, Essex, merchants and partners.

David Smith, of Portsmouth Common, linen-draper.

Bernard Pocley, of Norwich, woollen-draper.

Wm. Waldron, of Winchester, maffieri.

Andrew Mounfrier, of Portsmouth, sail-maker.

John Holding, of St. Martins in the fields, victualler.

Richard Bowell, of Southwark, cooper.

Carsten Dix, of St. George in the East, sugar-refiner.

Nat. Edmunds, of Burr-street, Middlesex, vintner.

John Wrasal, of Bristol, merchant.

Thomas Bent, of Blackfriars, joiner.

John Hawkins of Old-street, brewer.

John Taylor, of Bramford, Suffolk, timber-merchant.

Foreign

Foreign BOOKS published in the month of JULY 1750.

Cleopatra, d'après, l'histoire, par M. MARMONTIL, in 12^e, Paris.

Being reflections, moral and political, on the manners and character of that lady.

Le magasin des dames de charité, ou formules de médicamens faciles à préparer, dressées en faveur des personnes charitables, qui distribuent des remèdes aux pauvres dans les villes, & dans la campagne; & un traité abrégé sur l'usage des différentes saignées. Nouvelle édition, à Paris, chez Debure, la même un volume in 12^e.

Histoire des révolutions de l'empire de Constantinople, depuis la fondation de cette ville jusqu'à l'ann. 1453. que les Turcs s'en rendirent maîtres. par M. BURIGNY, à Paris chez Debure, l'aîné, 1750. trois volumes in 12^e.

Lettres Turques, nouvelle édition, revue, corrigée & augmentée, à Cologne, 1750. deux volumes in 12^e.

Les amusemens du cœur & de l'esprit, pour les années 1748, & 1749, à Paris quatre volumes in 12^e.

Reponse de M. DURAN à la brochure portant pour titre, pour la défense & la conservation des parties les plus essentielles à la bonne & à l'état, &c. à Paris de l'imprimerie de Giffey, 1750, p. 76.

Anecdotes littéraires. Ou histoire de ce qui est arrivé de plus singulier & de plus intéressant aux écrivains François, depuis le renouvellement des lettres sous François I. jusqu'à nos jours, à Paris 1750, deux volumes in 12^e.

Domestic Books, &c. publish'd in the months of July and August 1750.

AN original theory, or new hypothesis of the universe, founded on the laws of nature, and solving by mathematical principles the general phenomena of the visible creation; and particularly the *via Lactea*, compris'd in nine familiar letters from the author to his friend; and illustrated with upwards of thirty graven and metzotinto plates, by the best masters. By Thomas Wright of Durham, quarto, 84 pages, sold by H. Chapple in Grosvenor-Street. Price bound one guinea.

Letter I. Treats of the opinions of the most eminent authors whose sentiments on the following subjects have been publish'd in their works.

Letter II. Concerning the nature of mathematical certainty, and the various degrees of moral probability proper for conjecture.

Letter III. Concerning the nature, magnitude, and motion of the Planetary bodies round the sun.

Letter IV. Of the nature the heavenly bodies continued, with the opinions of the ancients concerning the sun and stars.

Letter V. Of the order, distance, and multiplicity of the stars, the *via Lactea*, and extent of the visible creation.

Letter VI. Of the general motion among the stars, the plurality of systems, and innumerability of worlds.

Letter VII. The hypothesis, or theory, fully explain'd, and demonstrated, proving the sidereal creation to be finite.

Letter VIII. Of time and space, with

regard to the known objects of immensity and duration.

Letter IX. Reflections by way of general scholia, of consequences, relating to the immortality of the soul, and concerning infinity and eternity. And here proposes to shew, that infinity is full of states of bliss angelic choirs, regions of heroes, and realms of demy gods, elysian fields, pindaric shades, and myriads of enchanting mansions, not to be conceiv'd either by philosophy, or fancy, assisted by the strongest genius, and warmest imagination.

The natural history of Barbadoes, in ten books, by the reverend Mr. Griffith Hughes, rector of St. Lucy's Parish in the said island, and F. R. S. Printed by subscription. Price one guinea, folio, 314 pages, large character.

The author has divided this work into ten books. In the first, he treats of the air, soil and climate; the extent, situation, and of the ancient inhabitants, the origin of the name, and the time of its discovery and settlement by the *English*. Of the hurricanes, and of one the most terrible that has happened there, and compares it with the greatest tempests described by the ancients, and by the sudden changes of the winds on these occasions, he justifies that singular expression of the author of the book of *Job*, where he says, *That the four corners of the house were shook down at one time by the same tempest.*

2. He treats of the cause of maladies in that

that, and in the neighb'g isles; of the quality of the water, the caverns, of the effects of the deluge, of the nature of fossils, bitumenous, and etc; and thence attempts to prove, that the destruction of *Sodom* and *Gomorrab*, was supernatural.

3. He describes and enumerates the objects of the visible creation that part of the world; this also contains the history of animals, birds, reptiles, & insects.

4. Is an account of the getables, and of the particular kind of them.

In the four following books he treats of the trees, shrubs, and dissent kinds of plants.

9. He describes the coast of the island, the shells that are found there and in particular of the *Murex*, and the animal flower.

10. And last treats of fishes, and of the fishes, some of which devour men, and with whom some men fight & destroy.

The creation the ground work of revelation, and revelation the language of nature. *Wilson*, 1s.

Observations on the conduct and character of *Judas Iscariot*, in a letter to a clergyman. *Wilson* 6d.

A short dissertation on a P. I. 19. *Townson*, *Roberts*, 1s. 6d.

Wilke's Christian education of Children. *Griffith*, 1s.

A letter from a clergyman of the church of England, to his parishioners. *McCulloch*, 4d.

The Rantless religion displayed. *Webb*, junior, 6d.

The contrast, or impartial review of the bishop of London's letter, quakers answer, &c. *Cooper*. 1s.

Sandford's two sermons before the lord mayor. &c. at St. Paul's, May 29, and June 11, 1750. *Brotherton*, *Cooper*.

Mill's funeral sermon at Uxbridge, June 24, 1750. on occasion of the death of a pious young person. *Buchland*, 6d.

Bishop of *Chichester's* sermon at St. Laurence Jewry, before the governors of the London infirmary, April 6, 1750. *H. Woodfall*, 6d.

Priest's sermon in defence of the liturgy, preach'd in the parish church of *Cokerley* in Gloucester. *W. Clarke*, 6d.

Distress, a poetical essay, by *Arnold*. *Swan*, 1s.

A new ballad, most humbly inscrib'd to a most honourable M——e, who has lately shewn his fidelity, in a true relation of a m——r for W——r. *Talbot*, 6d.

A summer voyage to the gulph of *Panice*, in the *Southwell* frigate, captain *Manly*, junior, commander, an irregular ode, 1s.

A new book of the *Duties*, occasion'd by Mr. *Warburton's*, new edition. *Payne* and *Bouquet*, 1s.

The confession of P——r Ho——g, proprietor of *Sadler's Wells*, to the music, an Ode. *Milford*, 6d.

The female soldier, being the life of *Hannah Sull*, who serv'd several years as a marine. *Walker* 1s.

A print of the same. *Brooks*, 6d.

Another of the same, 3d.

A metatexto of the same. *Jeffrey's*, 1s.

An elevation of the front view of the church of St. *Sulpice* in *Paris*, built after the design of *Savandais*, *Sayer*, 2s. 6d.

Considerations on the determination of the scrutiny for the city and liberty of *Westminster*. *Barnes*, 6d.

An authentic account of the proceedings at law and equity, between *W. Barnsley*, Esq; plaintiff, and *Mr. Powell*, and others, defendants. *Sandby*, 2s. 6d.

Remarks on the examiner, and examination of the critical review of the liberties of *British* subjects. *Talbot*, 1s. 6d.

Brins's treatise on various subjects. *J. Ward*, *J. Eynon*.

Pofflebwair's merchants public counting-house, or new mercantile institution. *Knapton*.

Copy of three letters to a nobleman in the country, on the affair between the B—— of W—— and the Reverend Mr. F——, *Smith* 6d.

Ordinary of *Newgate's* account, *July* 1750. *Parker*, *Corbet*, 6d.

Sessions paper of trials at the *Old Bailey*, two parts, 4d. each. *Cooper*.

An attempt towards the Eulogium of *Conyers Middleton*, D. D. who departed from life 28th July 1750. 6d. *T. Carman*.

A supplement to the four volumes of the peerage of England. By *Arthur Collins*, Esq; a vols. octavo. *Imray*, *Knapton*, &c.

The life and adventures of *Joe Thompson*, 2 vols. 12mo. *Hinton* and *Frederick*.

Thoughts of *Cicero* from the French of the *Abbe D'Olivet*, 12mo. 3s. *Griffith*.

An essay on fevers, by *John Muxham*, M. D. *Austin*.

The theory of the distemper amongst the horned cattle, by Mr. *Litten*. *Owen*, 6d.

The christian philosopher and politician. No. 1, 2, 3. of second vol. *Owen*, 3d. each.

Price of Stocks from July 15 to August 15, BILL of MORTALITY, &c.

Days	BANK	INDIA	South Sea	South Sea	4 per Cent.	Bank Annuity	3 per Cent.	India Bonds	Pl. Cir. pr.
July	Stock.	Stock.	Annuit. old	Annuit. new.	1746.	1747.	Bank Annu.	prami	1. 2.
15	Sunday	157 1-4	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	101 1-2	5 8	5 2
16	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
17	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
18	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
19	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
20	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
21	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
22	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
23	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
24	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
25	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
26	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
27	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
28	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
29	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
30	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
31	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
Aug. 1	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
2	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
3	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
4	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
5	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
6	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
7	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
8	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
9	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
10	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
11	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
12	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
13	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
14	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2
15	173 7-8	112 3-4 a 1b.	104 7-8	103 1-2	103 1-2	103 1-2	101 1-2	5 8	5 2

Bill of Mortality from July 15 to Aug. 15.
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 Females 555
 Buried 1110
 in all 1110

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 14 to 158
 22 to 238

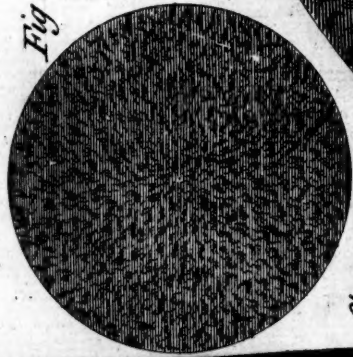
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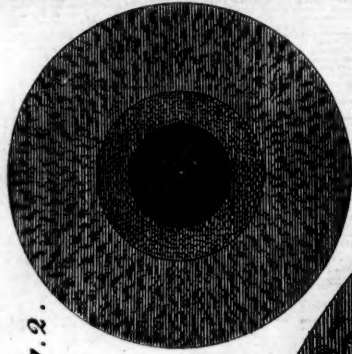
3	Qats 11 to 123 6d.	14 to 158	17 to 198	Chrif. Females 479	Buried Females 654
12	10 to 168	14 to 158	17 to 198	13 to 148 6d.	
13	10 to 231	22 to 231	24 to 258	24 to 28.	
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93	10 to 244.				
94	10 to				

Fig. 1.



Chaos

Fig. 2.



A NEW THEORY.

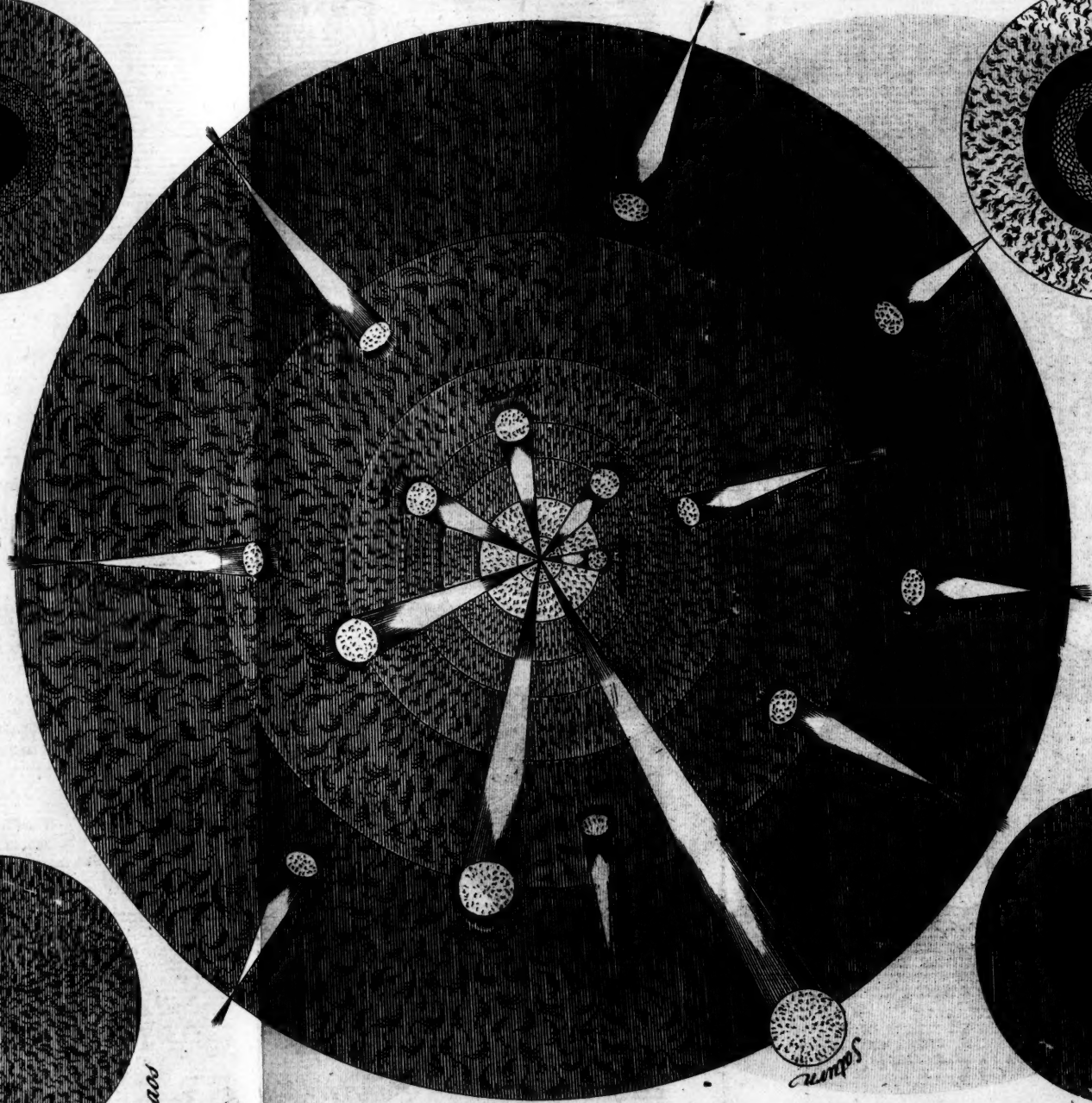


Fig. 4.

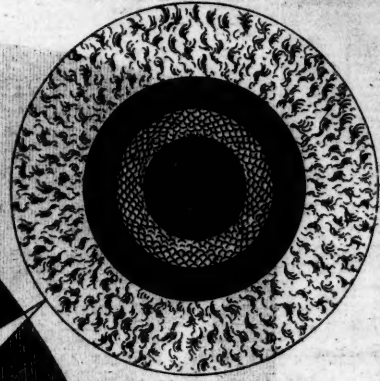


Fig. 3.

